OBSERVATIONS ON A JOURNY TO NAPLES.

WHEREIN

The FRAUDS of Romiſh Monks and Prieſts are farther Diſcover'd.

By the Author of a late Book, Entituled,

The Frauds of Romiſh Monks and Prieſts.

[Antoine Gavin]

LONDON,

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OBSERVATIONS
ON A
JOURNY
TO
NAPLES

TO THE

Most Reverend Father in God,

JOHN,

Lord *Archbishop* of CANTERBURY;
Primate and *Metropolitan* of
ALL *ENGLAND*;
And
One of Their *Majesties* most Honourable *Privy Council.*

My Lord,

IT *has been none of the least Artifices of those of the* Church *of* Rome, *to recommend their* Religion *to the World, by denying a great part of those* Abuses *which the* Protestants *have charged upon it;*

and aſcribing that to the meer Invention *of their* Adverſaries, *which at the ſame time all, who have ever lived in thoſe* Countries *in which* Popery *prevails, cannot but know, is every Day practiſed among them.*

I am ſufficiently ſenſible how little need there is for Me to ſay any thing in Anſwer to this Pretence, *which has been ſo fully and ſolidly Confuted in ſo many Learned* Diſcourſes *as the late Times produc'd upon this very* Argument: *And which ought to make them for ever aſhamed of ſuch* Expoſitions *and* Repreſentations *of their* Doctrin, *as ſhew rather what the* Authors *of them would have their* Religion *thought to be, than what indeed it is. But yet having had ſome Opportunities by my long* Converſation *among them, to* Obſerve *more, and penetrate farther into their* Myſteries, *than*

than Thoſe who have been always Strangers *to their* Communion *can well be ſuppoſed to have done; I thought it might not be altogether Uſeleſs to Communicate my* Reflections *to the World; and ſhew what* Popery *is not in the ſmooth* Deſcriptions *of Deſigning Men, but in the Open* Practice *and* Profeſſion *of it, in thoſe* Countries *where they Act without* Diſguiſe, *and look upon themſelves to be the trueſt and moſt Zealous Obſervers of it.*

This, My Lord, *was my Deſign in Publiſhing the following* Diſcourſes: *And it is this that emboldens me with all Humility to preſent them to Your* Grace, *who is ſo great a* Judge, *and ſo proper a* Patron *of ſuch an* Undertaking.

It is, My Lord, *Your Honour to Govern a* Church, *than which none has*

ever approved it self more firm to the Protestant Interest; *or better deserved to be esteem'd, what by all Understanding Men it is allow'd to be, the strongest* Bulwark *against* Popery. *But it is much more, so to have been thought worthy of such a Station, by* Princes *so* Wise *and* Discerning, *and so affectionately concern'd for the* Churches *Good. And it ought not to be wondred, if all Men desire his* Patronage, *whose* Vertues *are no less* Illustrious *than His* Character.

But, My Lord, *this was not all the Reason I had, for desiring to prefix so* Great a Name *to my Present Undertaking. I am well aware, that in the following* Relations *many things will occur which may perhaps appear a little Strange to the* Vulgar Reader, *and will hardly gain Credit with those who do not know how great the* Extravagances *of*

Those

Thoſe of the Other Communion *are, when they act freely, and according to the true* Principles *and* Genius *of their* Religion. *And* Travellers, *as well as* Poets, *are commonly look'd upon to be* priviledg'd Perſons; *whoſe buſineſs it is to ſet off their* Stories *to the beſt advantage, and eſpecially when they write to ſuch as they think are not able to confute their Pretences. But I hope when it ſhall be conſider'd to whom I have adventur'd to preſent theſe* Diſcourſes, *no man will after that preſume to Queſtion the* fidelity *of them; Or think I ſhould have durſt to intitule your* Grace *to any thing that I was not ſure would bear the ſtricteſt Examination.*

May it therefore pleaſe your Grace *who have ſo often and Glorioufly triumph'd over the* Errors *of the*

Church *of* Rome *in your own* Writings, *now to give a new force, by the* Authority *of your* Name, *to what is here produc'd againſt them. A* Name *as Venerable to all true* lovers *of their* Country *and* Religion, *as Terrible to Thoſe who bear a ſecret* Enmity *to Either; and know both how well Able your* Grace *is, and how Vigorous they have reaſon to fear you will be, to diſcover and defeat their deſigns againſt both. And may that God, who has been pleaſed to raiſe up ſo great a* ſupport *to his* Church, *at a time when it never more ſtood in need of the* Wiſeſt Conduct, *long continue to render you a* Publick Bleſſing *to it: And when you ſhall late have finiſhed your* Courſe *with* Honour *here on* Earth, *tranſlate you to a more* Exceeding and Eternal weight of

Glory

The Dedication.

Glory in Heaven, *Which is the most sincere and ardent Vow of Him who with all possible Duty will always remain,*

My *Lord*,

Your *Graces*

Most Humble and

most Obedient Servant

G. d'E.

TO THE READER.

WHen I Publiſh'd my LETTERS the laſt Year, concerning *The Frauds of Romiſh Monks and Prieſts*; I was in ſome meaſure reſolved not to have troubled the World with any more of theſe kind of Writings: And could have been very well contented to have given thereby a fair Occaſion to thoſe of that *Religion* to commend my *Moderation*. But my former *Diſcourſes* having met with a reception beyond what I durſt have promiſed my ſelf; and ſeveral of my *Friends*, for whom I have a very juſt Eſteem, flattering me, That it would not be altogether uſeleſs for me to ſuffer the reſt of my *Obſervations* to ſee the light: I thought I could not do better than in following their Advice; and that I ought rather by this means to teſtifie my Zeal for the *Reform'd Religion*, than to gratifie the Humors of the *Contrary Party*, by refuſing their

their *Desires*. I do not think, that in any thing of this I can justly be charged to have exceeded the *Bounds of Charity*; seeing I am sure I have kept my self with great exactness, within those of *Truth*: And upon all Occasions chosen rather to say *too little*, than *too much*.

Having said thus much concerning the Occasion of my *Publishing* the following *Treatise*, I must in the next place desire the *Reader* to stop so long as while I take notice of an *Objection*, which I am told has been made against my *former Book*. In my VIIIth LETTER, *pag.* 398. of the *first* and *second Editions*, I related a singular Instance of the liberties which the *Monks* in *Italy* allow themselves in their *Intriegues* with *Ladies*. There is it seems a certain *Gentleman* in the World, who having an extraordinary Zeal for the Truth, and it may be to render some service to those of the *Other Religion*, has been willing to take upon himself the scandalous *Adventure* which is there recounted. He pretends that it hapned whilst he was at *Venice*, and that himself was the very Person concern'd in it. And from thence would have it thought, that I take

take up the ſtories of the *Vices* and *Extravagances* of *Lay-men*, and put them upon the *Prieſts* and *Monks* of the *Romiſh Church*, only to render them thereby the more Odious.

It is not my deſign to rob this *Gentleman* of the Honour of ſuch a Rencounter. But I muſt needs intreat the *Reader* to remember what I have before Remark'd in ſeveral places of thoſe *Letters*, that the *Stories* I tell, are no extraordinary Events, but things that happen frequently and ordinarily in thoſe *Countries*, where *Popery* reigns in its full liberty. And therefore that it ought not to be inferr'd, that becauſe ſuch an *Adventure* hapned to this *Gentleman*, therefore it did not alſo happen to the *Monk* of whom I there ſpeak. This I am ſure, that the *Monk* boaſted of it to me, as he was going to ſay *Maß*; and if occaſion were, I could tell above VII or VIII *Stories* more of the like nature; but that I fear I ſhould tire out my *Reader* with ſo many *Relations* to the ſame purpoſe.

THE

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OBSER-

OBSERVATIONS
ON A
JOURNY
TO
NAPLES.

The First Days Journy.

I Departed from *Rome* the 6th of *May*, in the Year of our Lord 1686, and by chance joyn'd Company with an Aged *Neapolitan* Abbot, who was going to *Velétre*. He was a Man throughly vers'd in the Politicks of *Rome*; and had been Secretary to several Cardinals. And forasmuch as I had

already conceived a ſufficient averſion for the Romiſh Religion, the Corruption whereof I had a fair occaſion to diſcover during my long abode in *Italy*, I was very deſirous to underſtand the Sentiments of a Perſon of ſo great Age and Experience. Wherefore after having diſcourſed him about indifferent Matters, I inſenſibly put him upon the Point of the Capacity and Learning of the Clergy of *Rome*. He ſufficiently ſatisfied me on that Subject; and in the Account he gave me, he obſerved ſomething of a Method: For in the firſt place, he ſpoke to me of the Head of that Church, *viz.* the POPE; and from him paſſed to the Principal Members thereof, which are the CARDINALS, the ARCHBISHOPS, and ABBOTS, and concluded his Diſcourſe with the Common PRIESTS and MONKS.

As for the firſt of theſe, I mean the Pope, he told me, That it was a lamentable thing to ſee in what groſs Ignorance many Popes lived, of the moſt important Truths of the Chriſtian Religion; and that he himſelf had been fain to inform Pope *Innocent* the X*th*, of *the true ſenſe of this Paſſage of the Creed*, Qui conceptus eſt de Spiritu Sancto, *who was conceived by the Holy Ghoſt*; for he inſtead of underſtanding them of the Temporal Conception, in the Myſtery of the Incarnation, did attribute them to the Eternal Generation of the Word; and according to his Apprehenſion

theſe

these Words, [*Who was conceived by the Holy Ghost, born of the Virgin* Mary,] afforded this meaning: *Jesus Christ, who was Conceived from all Eternity by the Holy Spirit, was Born in time of the Virgin* Mary. So that if this Pope should have undertaken to have determin'd the Sense of them according to his Notion, he would have given us a fine Instance of his Infallibility. His Successor wish'd the same Abbot to Explain to him the Nature of Original Sin, and how the Blessed Virgin came to be exempt from it.

Now it is worth our Observation, that they were just these very Popes, the most Ignorant that of a long time had appeared in the Church of *Rome*, who undertook to decide the most important Controversie which ever was determin'd in the Church since the Council of *Trent*; the Propugnators of the Efficacious Grace of S. *Austin* being of one side, and the Defenders of Sufficient Grace on the other; I mean, the Dispute was maintain'd between the *Augustinians* or *Jansenists*, and the *Jesuits*, otherwise call'd *Molinists*. The former of these two Popes had at the first no great mind to determine any thing concerning those Points: For he declared one day to *Luke* of *Holstein*, his Library-Keeper, That the Solicitations he had from *France*, to pronounce his decision concerning the Propositions of *Jansenius*, drawn from S. *Austin*, gave him a great deal of Trouble, because the Question was con-

cerning Points that he did not understand, neither had he ever studied them. *Luke* of *Holstein* answer'd him, That his Holiness would do well not to begin at the Age he was of, to trouble himself about the understanding, and much less about the deciding of them; because they were very perplex and intricate of themselves; and that they had not only been the occasion of great Disputes amongst the Christians, but also amongst the greatest Philosophers of Ancient Times; by reason of the difficulty they found, to reconcile the Liberty of Mans Will with the Decrees and Fore-knowledge of God, whereupon some of them embraced one Opinion, Others, another; as was done still to this day, and would so continue as long as there should be Men in the World. Whence he inferr'd, That forasmuch as it was impossible for him to pronounce a decision that might satisfie both Parties, it would be better for him not to meddle with it at all, but to leave things in the state he found them till they should drop of themselves, as they would without doubt, whenever the one or other Party (or both of them together) should be weary of the Disputing, and forcing their Opinions upon their Antagonists.

'Tis said, The Pope was extreamly pleased with this Advice. In the mean time it was observ'd, that by his frequent Assisting at many Congregations which were held on this Subject,

Subject, he at last took a great deal of pleasure to hear these different Doctrins discust, notwithstanding the great Repugnance he had for them at the first; and he attributed this change in himself, to an extraordinary assistance of the Holy Spirit. On a time the Lady *Olympia*, his Sister, asked him, *What Matters were treated of in those Congregations, that were so very pleasing to his Holiness?* The Pope Answer'd, That *they were certain Subtilties which she did not understand; but that probably she might come to comprehend them, in case she were present there whilst one of the Consulters Discourst, who explain'd those Points with the greatest clearness and perspicuity.* In a word, All these Consultations were held on purpose, to give his Holiness a true Notion of these Points in question. But it seems to me, that persons who pretend to *Infallibility*, ought to be in possession of the *Key of Knowledge*, or at least do their utmost endeavour to obtain it: For can any thing be imagin'd more ridiculous, than that a Pope, to whom Application is made by the whole Church, for the ratification of the Doctrins of Faith, should be fain to treat with others, and to demand time and opportunity to inform himself, by consulting his Doctors; and afterwards hear him tell you, That the very same Point of Doctrin, which a while ago he was ignorant of, is an infallible Truth, and which he alone hath the Authority to determin?

I entreated the Abbot to tell me in good earneſt, Whether he himſelf, who had been witneſs of ſo much Weakneſs and Ignorance in thoſe who are ſeated in S. *Peter*'s Chair, could receive all their Deciſions for Infallible? To which he Anſwer'd, That he rather believ'd them ſuch by a Faith of his Will, than by a Faith of Underſtanding. I requeſted him to explain this diſtinction, which ſeem'd to me to be ſomewhat obſcure, and in which I ſaw that he plac'd ſomething of Myſtery. He told me, That the Faith of Underſtanding carried along with it ſome kind of Evidence, that its Motives were ſo agreeable with the Principles of Reaſon, or had ſo cloſe a dependance upon Matters revealed, that they could not be reſiſted without acting contrary to good ſenſe; and that by this Intellectual Faith, we believe there is a God, and that this God muſt be feared and worſhipped; That he will reward thoſe that are Good, and puniſh the Wicked; That Jeſus Chriſt is the Saviour of the World, foretold by the Prophets, &c. But as for the Faith of the Will (continued he) that is altogether obſcure, we find nothing in it to ſatisfie our Reaſon, and we believe it only, becauſe we will believe it. 'Tis by this Faith (ſaid he) that I believe the Infallibility of the Pope, and a vaſt number of other things. I indeed can find nothing that in a human way can perſwade me of the Truth of them; but at the ſame time do perceive in my Soul a

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ſecret Byaſs ſwaying my Will to believe them; and this Byaſs or ſecret Inclination is nothing elſe, but that Baptiſmal Grace which is infuſed into all Chriſtians at their Baptiſm. I perceived that this good Abbot took that for a *Baptiſmal Grace*, which indeed is no other than an Inclination proceeding from Education, and which diſpoſeth him as much to Error as to Truth, according to the anticipations this Inclination, be it good or evil, hath formed in us. Moreover; at this rate of Arguing he was oblig'd to believe, (after the *Italian* manner) That the Proteſtants are no Chriſtians; for granting their Baptiſm to be good and effectual, they muſt be ſuppoſed to have the ſame Grace infus'd, diſpoſing them to believe the Popes to be Infallible.

Behold here the wonderful Engin that is made uſe of at *Rome*, to tye the Papiſts to their Good Behaviour; and this was the ſum of all the goodly Satisfaction the Grand Penitentiaries of *Rome* could give me during the abode I made amongſt them. I went often to Confeſſion to them about ſome Doubts that rack'd my Conſcience, with reſpect to the Point of *Tranſubſtantiation*, in hopes to rid my ſelf of them. When I told them, That my Reaſon roſe in perfect oppoſition to it: They anſwer'd, That I ought not to hearken to it: And when I reply'd, That it was every whit as impoſſible for me to go contrary to my Reaſon, as to believe it Midnight at High-Noon:

They had recourſe to their laſt Shift, which was, to demand of me, Whether I was not really ſenſible of a ſecret Motion which inclin'd me to a willingneſs of believing that, which according to Reaſon ſeem'd incredible to me: To which I anſwer'd, That indeed I ſhould find my ſelf ſomewhat moved, if any one ſhould go about, to force me immediately to abjure Tranſubſtantiation; but withal told them, That this might as well proceed from a Habit I had acquired, and from thoſe Opinions which the Romiſh Religion had inſtill'd into me: But they always obſtinately perſiſted in aſſuring me, That the cauſe of this difficulty in the practice of what my Senſe and Reaſon ſeem'd to lead me to, did not at all proceed from what I imagin'd, but indeed from that Habit of Faith, which had been infuſed into me in my Baptiſm, and which then did operate in me, as it always doth in time of danger; and when there is any likelyhood of falling under ſome grand Temptation. And when this ſort of People have once declar'd their Judgment, upon a Caſe of Conſcience, you muſt believe them, or at leaſt aſſure them, that you ſubmit to their Reaſonings; for otherwiſe, notwithſtanding all the Noiſe is made about the Secret of Confeſſion, they would ſoon find means to oblige you to a very uncomfortable Paſtime, by lodging you in the Inquiſition before you ever could be aware of it.

I shall have occasion hereafter to inform my Reader further concerning their Confessions, and therefore for the present shall continue to relate what this Abbot declar'd to me about the Ignorance of the Clergy of *Rome*. For after having discours'd of the Popes at the rate I have told you, he passed over to the *Cardinals*, whom he distinguish'd into three Classes. The first was of those, who are raised to that Dignity at the solicitation of Princes, and to favour the Interest of Crowns: These are either Princes themselves, or great States-men, whose entire study consists in advancing their own glory, or that of their Masters, and who have other Fish to fry; than to break their Heads with the study of Philosophy, or Divinity. The second sort of Cardinals, are those who are beholding for their promotion to the good luck they have had of being the Nephew, near Relation, or Friend of some Pope. It's of small concern to these, whether they be Learned, or not; for tho' the Nephew or Friend of a Pope should chance to be the most Ignorant person in the World, he needs not fear that this will prove the least obstacle to him in arriving at the Sacred Purple; (for the *Odescalci's*, that is to say, the Popes that abhor Nepotism, are very scarce nowadays) and indeed Experience teacheth us, that these sort of People are commonly at a very low ebb of any extraordinary Attainments. Lastly, The third Classis of Cardinals consists of those, who

who have distinguish'd themselves amongst the Crowd by some Talent, that hath made them to be taken notice of above others. Thus we meet with some Preachers, who having got the knack of that Ability, after the *Italian* manner, do arrive to this high Degree of Honour, as likewise some Generals of Orders, and some Bishops of the most refined Parts and Accomplishments. Now in this very last rank (continued the Abbot) we meet with some persons that pretend to be Learned, tho' to speak truth, there's very little of any excess of it to be found in them; for if you come once to press them home upon some Points, you soon find the dimensions of their Knowledge, and that it bears small proportion with the Conceit they have of themselves.

All the World knows, that the Cardinals are the Pope's Grand Council, and the very persons who are his Assistants in constituting those Decrees, which afterwards become the *Dogma's* of the Papists. When it happens therefore that an Ignorant Pope fills the Chair, and that his Cardinals partake of the same Qualification, what can be hoped for, as the result of all their Consultations, but Ignorance? It was observed, that at the Congregation which was granted to some Doctors of the *Sorbonne*, who were come to *Rome* to solicit the Condemnation of *Jansenius* his Propositions, all the Cardinals who were Commissioned to hear them, very fairly took a Nap upon it; where-

whereupon one of the Conſultors finding them all in that poſture, could not refrain himſelf from reflecting upon it, by ſaying to one of his Colleagues, *Al meno ſe foſſe qualcheduno che faceſſe la Sentinella*; *At leaſt there ſhould have been one to ſtand Sentinel the while.* One of the *Janſeniſt* Deputies makes this Reflection upon it; *But whether they Nodded* (ſaith he) *or were awake, the manner of their managing of things upon the Information of One Party only, was very inſufficient to inform them of the Points they were to determine. This is that which made us often to look upon the Condition of theſe Cardinals with the Eyes of Pity and Compaſſion, who having* (*for the moſt part,*) *ſpent their Lives in Employments rather Secular, than Eccleſiaſtical; and being beſides overſtock'd with Buſineſs, do notwithſtanding find themſelves engaged to declare their own Sentiments, and to form that of the Popes about the moſt knotty and intricate Queſtions that can be met with in all Theology; and of which no Judgment can be given without raſhneſs, if a Man have not taken care aforehand, to inform himſelf concerning them by an exact, aſſiduous, calm, and compos'd Reading of the Scriptures and Fathers.* Here it is indeed that the Abbot (my Fellow-Traveller) had ſtill more reaſon to exerciſe his Faith of the Will, or to ſpeak more plainly, his blind Faith, to induce to believe, That theſe Men (in ſpight of all their Ignorance and Negligence) could pronounce nothing but Words of Life and Eternal Truth. Nay, what

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is more, he believ'd, that the more ignorant they were, the more the Holy Ghoſt was pleaſed to ſpeak by their Mouths: For the Syſtem he had formed, in deſcribing to me the great Ignorance of the Conductors of the Church of *Rome*, was not ſo much to undervalue them, as to exalt the profound Secrets of the Wiſdom of God, who formerly having made uſe of poor Fiſher-men, that had no acquired Parts or Learning wherewith to confound the Wiſe-men of the World in the Preaching of the Goſpel, did ſtill continue to make uſe of theſe poor Ignorant Souls, the Pope and his Cardinals, to maintain the Truth of the ſame Goſpel, againſt the falſe Wiſdom, and ſeeming Doctrin of Hereticks. The Zeal wherewith he urg'd this Syſtem of his, ſeem'd to me to be ſomewhat extravagant, for he proportionably extended the ſame to all Biſhops, Curats, and Monks; in a word, to all the Clergy of *Rome*, whom (in a manner) he dipt in the ſame Sawce, treating them as ſo many Aſſes and *Ignoramus*'s. I told him, That I had converſed with ſeveral Perſons of Wit and Parts, who according to the Principles of the Doctrin of the Church of *Rome*, did Reaſon tolerably well, and that ſome Indulgence ought to be allowed them in this Point, becauſe the Doctrin of *Rome* was expoſed to abundance of Contrarieties, which it was not an eaſie Task to reconcile: As for Example, That Accidents are ſeparable from the Subſtance, and exiſt

exiſt without a Subject; That one Body can at the ſame time be in ſeveral places; and a vaſt number of ſuch like Abſurdities, which they are fain to maintain in defence of their Myſtery of *Tranſubſtantiation*. However, notwithſtanding all that I could ſay to him, he perſiſted always in his Opinion; and tho' he appear'd to me ſomewhat too rigorous, yet I cannot ſay, that he was altogether unjuſt in his Cenſure. For if the manner and method of ordering ones Studies be the meaſure of the Knowledge one acquires, I don't believe there is a Country in the World where their Studies are worſe conducted, than in *Italy*, and where conſequently there muſt needs be leſs Learning than there.

I ſuppoſe it will not be unpleaſing to my Readers, if I preſent them with a view of the Particulars thereof.

In the firſt place, The *Italians* have too much Indulgence for their Children, and the fear they have of putting them upon any thing that might be too laborious for them in their Tender years, makes them have no thoughts of putting them to School, till very late. They ordinarily keep them two or three Years in the Inferior Schools, where they only learn to Read and Write *Italian*; and a Boy, who at the Age of Twelve Years begins to Read and Write, is already look'd upon as forward enough in his Studies. Afterwards they change their Maſters, and are

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ſent to a Latin School, where they ſpend two or three years more only in learning the firſt Rudiments of Grammar, and ſome Latin words to diſpoſe them for the proſecuting of their Studies with the Jeſuits. Theſe Fathers have almoſt engroſt all the publick Colleges in all the Cities of *Italy*, as making a moſt particular Profeſſion of inſtructing Youth. But in the mean time experience teacheth, that God ſeldom accompanies their undertakings with his Bleſſing, and that indeed they are the very Men, notwithſtanding all the Noiſe they make to the contrary, who make Youth to loſe their time. For in the firſt place they chuſe young Jeſuits to be their Maſters or Regents of their Scholars, whoſe wit is not yet ſetled, and who are not ſufficiently grounded themſelves in the Latin Tongue, ſo that it is in a manner impoſſible they ſhould be capable of inſtructing others. But the deſign of the Society herein is, that theſe young Jeſuits *may perfect themſelves in their Latin by teaching others*, according to that Maxim, *Optimus modus Diſcendi, eſt Docendi*; *the beſt of Learning, is that of Teaching*. This method is indeed for the profit of the Maſters, but is as diſadvantageous to the Scholars; whereas when thoſe that teach others are already perfect in their Art, and skill'd in all the ways and turnings of it; this is a great advantage to the Scholars, and a kind of loſs of time for the Maſters, who learn nothing by teaching others, but what they are already

ready perfectly acquainted with: That it is a very ill boding for the Scholars, to see these young Jesuits take possession of the Masters Chairs, who are not able to explain an Author themselves.

Another reason why the Scholars advance so little under the Conduct of the Jesuits, is, because these Fathers being too great Lovers of their pleasures, give too much leave for Pastime to their Scholars. They have two whole days leave to play in every Week, *viz.* Tuesday and Thursday, without reckoning the extraordinary days of Vacation; for when-ever the Weather is fair and inviting to walk abroad, it is a very hard Task to keep a Jesuit within Doors. The young Regents address themselves to the Rector or Provincial, and are so importunate with them for leave to take their Recreation, that it is not possible to deny them. And besides all this, the Holy-days are so frequent in *Italy*, that sometimes you meet with three or four in one Week. Moreover, every year in Autumn they have two Months of vacancy; so that all this being well considered and laid together, we shall find but a small proportion of time left for Study. The Youth, as every where else, are very well pleas'd with it, tho' sooner or later they are made sensible of the bad effects of it; for ignorant they come to the Jesuits, and ignorant they leave them; and having lost the most precious part of their time, they for the most

most part continue Ignorants all the rest of their Lives. Neither is this all, that there are only a few days allotted for Study, but also very few hours in those few days; for the Morning School only lasts two hours, and the Afternoon an hour and an half. Some Jesuits have endeavoured to maintain to me, that it was not possible in *Italy* to study for a longer time together: But as to that I answered them, that I had continued my Lectures four hours together in the Morning, and three in the Afternoon, when I taught at *Milan*, in the Abby of Great St. *Victor*; and that my Scholars, who were all of them *Italians*, became at length accustom'd to it. Thus I made it appear, that they had no lawful excuse for their carelesness and neglect, and that it was only their love of pleasure and idleness, that had reduc'd Study to the condition in which it was. Again, of these few hours that are destinated for Instruction, there are but few moments employ'd as they ought. These young Jesuits are never unfurnisht of some ridiculous conceit, or story to tell their Scholars to shorten the time; and 'tis obvious for them to start occasions of Mirth and Pastime, when ever they please, amidst that great number of Scholars that surround them. But of all the time they squander away, there's none lost with a more specious pretext, than that which they bestow upon Declamations, whereby they endeavour to dispose and fit their Scholars to appear with applause upon their Theaters. The

The Jesuits take much pains themselves in making of Comedies and Tragedies, and every Regent is bound to compose two at least every year. To this end as soon as they have finished some piece of Elaborate Folly or Bousonery, they distribute the Personages thereof, to those of their Scholars they judge most proper to represent them, and they spend a great part of the time of their Classes or Morning and Afternoon Lectures in exercising them two or three months before the Drama is to be acted publickly. This loss of time would not be altogether so great, in case these Comedies or Tragedies were in the Latin Tongue; but excepting only some few sprinklings of Latin words here and there, they are all *Italian*. Their end herein is to make them the more Intelligible to the Ladies that are invited to them. Amongst the rest they take care not to forget the Mothers of their Scholars, who are ravished to see their Children declaming upon the Theater of the Reverend Fathers the Jesuits; and conceit their Children have profited greatly, in being so dextrous at playing the Jack-Pudding. Neither is all this ado without some profit to the Reverend Fathers, for this gives them an occasion of putting their Scholars upon a liberal Contribution towards the Decoration of their Theaters and Machines.

There are many *Italians* who are very sensible of the loss of their Childrens time, caused by these methods of the Jesuits; but they are fain to smother it, not daring to mention the least word of it to them; for if they should, they would presently call them ingrateful, as not acknowledging the favour that is done them in teaching their Children *gratis*, and after these reproaches would not fail shamefully to expel them their Colledge.

I cannot but take notice here, with what a stock of Impudence the Jesuits pretend and boast themselves to teach Youth for nothing; for indeed every City, where they have their Schools, provides a Fund that is more than sufficient to maintain them, and this Mony is raised by new Impositions laid upon private Persons. The only good effect their teaching produceth, is this, that there are no Persons how poor soever they are, but may send their Children to the College; but on the other hand it gives occasion to a great Evil, which is, that this vast number of Students, whereof the greater part are of very mean Extraction, and ill Educated, do greatly corrupt and spoil one another. Yea, it is in a manner impossible that the Regents should ever be able to teach them well, because of their excessive Numbers, there being sometimes no less than three hundred in one and the same Classis or Form (as we call it,) and who have but one Master to teach them all. These Classes are not distinguished

tinguiſhed by the number of Scholars, but by the degrees and progreſs of their Studies; and there are Seven of theſe in every College where the Latin Tongue is taught. They commonly count them backward; for that which receives the Petits at firſt, is called the ſeventh Claſſis, and thoſe who are the moſt forward in Latin, ſuch as the Rhetoricians, are in the firſt. They continue a year in each Claſſis, ſo that the Jeſuits do not undertake to teach Latin in leſs than ſeven years; whereas I have known Maſters, who in two years time have advanced their Scholars further than the Jeſuits do in all that time. Whence we may take an eſtimate of the extraordinary Talent and Capacity they have to teach, and the great Bleſſing of God that accompanies their Inſtitution.

But at this time of day that which they affect moſt, is not at all the Information of Youth; they much more pleaſe and pride themſelves in Politicks and the Intrigues of State, than in their Schools, and in giving Law to Princes, than in ſetting Children their Leſſon. But this Subject would draw me too far from what I am upon, and my deſign is not at preſent to ſtray from the matter of Studies. After they have finiſhed their courſe of ſeven years to obtain the Latin Tongue, the Jeſuits have beſides theſe, ſome other Claſſes where they teach Philoſophy and Theology, but after a very poor manner, and ſuch as is not admir'd

by any but themſelves. 'Tis commonly about this time, that Scholars begin to determine their thoughts for ſome particular Profeſſion; ſome go to the Univerſities, others retire themſelves into Convents, others dedicate themſelves to the Church, and become ſecular Prieſts; and Laſtly, others embrace other Callings and Employments.

To repreſent to my Reader in what manner they continue their Studies in *Italy*, and to what degree of Perfection they arrive, I ſhall endeavour to give him the moſt exact deſcription thereof that poſſibly I can in all theſe different Stations. And in the firſt place to begin with the Univerſities; every one knows, that of all thoſe that are found in *Italy*, thoſe of *Bononia*, of *Padua* and of *Pavia* are the moſt famous.

If a man hath but ſet his Foot in one of theſe Univerſities, it is ſufficient to raiſe him to the Eſteem of a Learned man, in the minds of the *Italians*, tho' it may be he knows no more than he did the firſt day of his Entrance (ſuch is the prevalency of a vulgar Error) and, to ſpeak the truth, it is not very common for a man to become truly Learned there, and that for theſe four reaſons. In the firſt place, the Climate of *Italy* is ſo ſultry hot, that it is not very pleaſing to apply ones ſelf a long time to one thing: A too obſtinate and continued application, doth ſo agitate the Spirits, and puts them into ſuch an Effervescency,

cency, ſay they, that many of them would fear the over-heating of their Brains, ſhould they apply themſelves to any ſerious Meditations for two or three hours together. But it muſt be own'd, as I have obſerved before, that the *Italians* are ſomewhat too nice and delicate in this point. Which is the reaſon why the *Italians*, not having the patience to examine a queſtion to the bottom, chuſe rather to ſuppoſe it ſuch as it is given them, than to take the pains to penetrate it themſelves.

The ſecond reaſon is, becauſe they are not made to Write, that is, to take Dictates. The Readers of Philoſophy or Theology content themſelves to take ſome printed Author, which they explain to them. Now it is ſure, that thoſe things that are Written, make a double Impreſſion upon the minds of Scholars, and that the new Air that is given them, doth more rowſe and excite their Spirits, than the Reading of an Old Book. Beſides, Writings or Dictates keep them more in Subjection, than a Book, which they are ſure of having always, and which the moſt part let alone very undiſturb'd upon their Table, yet looking upon it notwithſtanding as their courſe of Philoſophy, tho' it may be they never had the patience to read it all over. The *Italians* cannot be charged with being too much in love with Books, except it be with thoſe as may aſſiſt them in their Amours, ſuch as are the Romances and Poets.

The Third Reason, why Scholars gain so little good in the Universities, is this, because having had their first Education under the Jesuits, they ordinarily bring along with them thither a Spirit of Libertinism and Debauchery, which recovering new strength by this change of place, as commonly it is, and remoteness from their Parents, whose presence alone is a sufficient check upon Children, they immediately give the Rains to their Passions, and seem to be more busied about the Study of Vice, than that of Virtue. I assert nothing here but what is Notorious to all Strangers that ever frequented these Universities; and every body knows, that it is not possible to go abroad to walk the Streets at Night in the Cities of these Universities, without being in great danger of feeling the Insolences of these dissolute emancipated Youths. Now what can be imagined more incapable of serious Study or true Science than a disordered and debauched mind? That which favours and greatly heightens this Disorder is, that under the pretext of not discomposing the repose of the Muses, these Universities enjoy great Priviledges, and this above all the rest, that they cannot be troubled by any Justice or Tribunal, whether Ecclesiastical or Civil, except only in case of Murther, or matters that belong to the Inquisition; which is the right way to foment Crimes by assuring them of Impunity.

Lastly

Lastly, the Fourth Cause of this prevailing Ignorance, is the pitiful method they take to try the skill and attainments of their Students. All men of Learning do agree, that the surest proof of the Learning and Capacity of a Student is to expose him in publick to all the shot of those that are his Opposits in their Opinions and Sentiments, from time to time; I mean to oblige him publickly to defend some Thesis or other, to exercise him, and shew him the strength or weakness of the contrary Arguments. The *Italians* indeed as well as others, do serve themselves of this method, but in such a manner, as makes it in a manner altogether useless. The Defendent having Printed his Theses or Conclusions, goes and presents them about a Fortnight or three Weeks before the day appointed for Disputation, to all those, with whose presence he desires particularly to be honoured. But there are three amongst the rest, whom he makes choice of for his Opponents, and who are oblig'd in civility, or rather by the prevailing Tyranny of a bad Custom, which at present has the force of a Law in *Italy*, to acquaint him eight days after, the Points on which they intend to Argue: Yea, and to send him in Writing the Arguments all at length, with which they design to attack him. The Student therefore you see, hath a fair time to digest them, and to get them by heart, as well to facilitate the repeating of them, as to provide himself with

Anſwers againſt them. Neither is it permitted to any other beſides theſe three, to enter the Liſts againſt him; ſo that the Defendent is clearly out of harms way, without the leaſt danger of having any ſlur put upon him, and therefore cannot fail of doing Wonders. The firſt time that I was preſent at a Diſputation in *Italy*, I confeſs I was aſtoniſhed to ſee with what readineſs the Students repeated the Arguments, the pat Anſwers they gave, and how all the Concluſions of their Opponents turn'd glorioufly to the Encreaſe of their Honour: But after that I had diſcovered the Intrigue of it, they loſt the great Eſteem I had conceived of their Abilities, and it was no difficult matter for me thereupon to eſtimate the great diſadvantage accrued to them by this precarious Conduct. For it follows from hence, that the moſt Ignorant Scholar of a whole College; yea, even ſuch an one as has never read a Queſtion of Philoſophy, may maintain his Theſes, with as much applauſe, as the greateſt Scholar poſſibly can: For when he has got the Arguments of his Opponents, he needs only to procure them anſwer'd by ſome of his Friends, to get the Anſwers by heart, in order as they ſtand, in half an hours time, and then boldly appear on the Bench, by which means the greateſt Dunce, may paſs for a great Doctor. I have often preſented my ſelf at *Bononia* to oppoſe ſome Th[illegible], when I ſaw that the arguments of thoſe who

who had been Invited, had been very ſhort, and that there was time enough left for it; but it was never poſſible for me to obtain audience with them. They are very diſtruſtful of Strangers, eſpecially ſince that ſome of them have ſhewed them a Trick, by exerciſing them in good earneſt.

The *Italians* are very magnificent upon all publick Occaſions; they ſpare nothing that may adorn and ſet forth the place where they Diſpute: All their Theſes are commonly Printed either upon Sattin or on fair ſheets of Silk, of all ſorts of Colours, with curious Braſs-Cuts, at the Top of them. There are ſome alſo that preſent thoſe they have Invited, with curious Noſegays; and generally after the Diſputation is ended, the Defendent entertains the Profeſſors, and their Opponents, with a ſplendid and plentiful Collation. Here now it is that amongſt their Cups, and good Bits, they beſtow Magnificent Encomiums upon the Defendent, and upon his Maſter that hath Inſtructed him; they Congratulate him, with a Glaſs in hand, upon his readineſs in repeating the Arguments, the Propriety of his Expreſſions, and the profoundneſs of his Learning. But yet theſe Sumptuous Entertainments would not be ſufficient to advance one to the Degree of Doctor, if they were not back'd with a pregnant Purſe; and this fair Bud of Immortality, I mean the Doctorate, would never ſpring or open, if it were not watered with a Golden

Golden Shower. It is very expensive to obtain the Licences and the Degree of Doctor; and 'tis very frequent on these occasions, to see Learning, the Merits whereof ought chiefly to be look'd upon, Postpon'd, and Ignorance preferr'd, which if I mistake not, may well be esteem'd a fifth Reason, why Students do so little concern themselves to make any great progress in their Studies.

I had always believ'd that a certain Story very current in *Italy*, of an Ass that took his Doctors Degree at *Padua*, was no more than a Tale or Fable made at pleasure: But one of the chief Doctors of Physick, whom I had a particular acquaintance with, and whom I will not name, for fear of exposing him to the hatred of his Collegues, assured me, that it was very true. He related the matter of Fact to me in this manner. A young Gentleman of the Country of the *Grisons*, of a very good Family, but somewhat stinted in his Estate, had apply'd himself with extraordinary diligence to the Study of the Canon Law, and had very regularly perform'd all his Exercises in the University; and his time being out, he presented himself in order to be admitted Doctor: But notwithstanding that his Capacity was without exception, yet there still remained an insuperable Difficulty, for want of Mony. This troubled him so much, that he Writ to his Father about it, and they resolved together to put a Trick upon the Rector

of

of the University, a man of a most sordid Covetousness. The Students Father comes to *Padua*, having borrowed a considerable Sum of Mony of one of his Friends, and having brought his Ass with him, took up his Lodging in the most famous Inn that was in the whole Town: This done, he goes to the Rector about Eleven a Clock at Night, telling him, that a young Lord a Stranger, whom he nam'd to him, was come in Post to Town to take his Degree, but that he found himself so extreamly tired and discompos'd with his Journy, that it was Impossible for him to come and present himself in Person, and that besides he was obliged to be on Horse-back again by Three or Four in the Morning, to get a Benefice at *Rome*, which he could not be qualified for without having taken his Doctors Degree; and to give more Life and Energy to his words, he presents him with a Purse stuff'd with Ducats, and told him, that as soon as his Letters should be ready, his Master in acknowledgment of so great a favour would be very ready to gratifie him further. The Rector dazled with this charming Present, and in the hopes of a second part to the same Tune, required nothing of him but the Name of the young Lord; he got his Letters ready, and with the same Expedition sent them to the Chancellor of the University, to have the Seal put to them. Thus all passed admirably well, without Rub or Let in favour of good Doctor

Martin,

Martin, for that was the Name they had given him, and which ſtill to this Day, is the common Name of all the Aſſes of the Country. This was that the Doctor related to me of this Story; but he proceeded not to tell me what others add to it, which is, that the next Morning, at the opening of the College-Gates, the *Griſon* Gentleman drove Doctor *Martin* into the great Hall, being the place of publick Diſputation, with his Letters Patent hung about his Neck, and a Doctors Bonnet faſtned to his Ears, to the great Aſtoniſhment of all the Doctors, who could not ſufficiently admire the Port and Majeſty of their New-Collegue. I don't love to relate Matters that turn ſo much to the Confuſion of theſe great Bodies of the Univerſities, for whom I have always had reſpect and Veneration; and I had rather incline my Reader to believe, that all this is no more than the pure Invention of ſome witty Droll, whereby he had a mind to expreſs to the World, that theſe Rectors are commonly more ſenſible of the Mony, than of the Merits of thoſe they promote. However, thus much I think my ſelf oblig'd to declare to the Honour of theſe Illuſtrious Bodies, that they have at all times made themſelves Renowned, by ſome great Men that have ſignaliz'd themſelves amongſt them, by their extraordinary Parts and Learning: And when I ſay that Ignorance Reigns amongſt them, I ſpeak only of the generality or greater part of them.

For

For I know that there are always found amongſt them Spirits naturally elevated above the common Pitch, and who by the Noble Efforts they make to raiſe themſelves out of the Duſt, do juſtly deſerve to be diſtinguiſht. Neither am I Ignorant that many of them have given ſufficient Proof of their Learning by the gallant Works they have left us; and many Perſons who have Travelled in *Italy*, have received much Pleaſure and Satisfaction in their Converſation. Some of theſe Travellers have proceeded ſo far in honouring of them, as to give them particular Elogies in the Relations they have given us of their own Travels: Yet for my part, I am Inclin'd ſometimes to underſtand theſe kind of Encomiums with reſtriction, and that for two Reaſons. The firſt is this, that Travellers are very often prepoſſeſt with the Learning of ſome Perſons, before they are well acquainted with it, and are ſometimes ſtrongly carried to Proclaim them vaſt Scholars, becauſe they have done them ſome Service, or have expreſt a great deal of Civility to them on their Voyage. I know at *Bononia* a Perſon of mean Learning and Parts, who compell'd a Stranger to go and ſpend Eight days at his Country-Houſe, where he Treated him moſt Sumptuouſly every day, and ſent for all the Rarities that were to be got about *Bononia*, only becauſe he had heard this Stranger ſay, that he intended to Publiſh his Voyage of *Italy*. His Son

Son having demanded of him, why, contrary to the Genius of the Country, he would put himself to so great Charges in Treating of a Person, who was a perfect Stranger to him? The Father Answered, that what he did was not without Reason, forasmuch as that honest Man had declared that he intended to Rank his Name amongst the Learned Men of *Italy*, in the Book of his Travels he intended to Publish. It is not of to day only that the *Italians* are accused for being Liberal in nothing but Ceremonies and Compliments, and extreamly cautelous and reserved about any thing that may engage them in any particular Expences: But yet if a man would take the pains to comport with them in their humour, and more especially flatter them in the vain Ambition they have, tho' very Ignorant, to pass for Learned Men, a Man might draw from them what he pleased himself.

A second Reason, why I would not always take the Praises that Travellers bestow, according to the rigour of the Letter, is this, because there be many *Italians* who practise that, which may be called the Art of being esteem'd Learned at a cheap rate. This Art consists in chusing out some particular and select Points, and bestowing all their Application and Study upon them for some time together, until that they are become perfectly Masters of them, and till they find themselves in a Condition to resolve all the doubts that can be

be objected againſt them. If it be a matter that may be confirm'd by Authorities, care is taken to get the moſt conſiderable by heart; and if it depend more upon Experience, they endeavour to exerciſe themſelves therein, until the managing of it be made eaſy to them, and they have got the perfect Command of it. And after all (ſay the *Italians*,) that Man is a great Blockhead, who cannot inſenſibly make the Converſation he is engag'd in, to fall upon the point he is moſt verſed in; and the more dexterouſly he can do this, the more he makes himſelf to be admir'd. But yet theſe ſort of Men, let them carry it as cunningly as they can, they are ſtill diſcovered ſooner or later, by thoſe that frequent their Company for any time; but Travellers indeed, who only paſs by and are gon, may eaſily be impos'd upon by this method, and be apt to believe them equally able in all other Parts. I know many Learned Men of this Stamp: There was one at *Venice* whom we call'd *Phyſical Predetermination*; another, *Copernicus his Syſteme*; another, *the World in the Moon*, and many others, upon whom we beſtowed the name of the things they had got by Rote, and wherewith they continually alarm'd Men's Ears. As ſoon as they were entred into Diſcourſe with any one, it was not neceſſary to draw near to underſtand what they ſaid, for that might be ſeen from far by their Actions and Geſture of their Arms and Hands, as the *Italians* uſe to

do,

do, who are pleased to signalize themselves this way. This is that I call the Art of gaining the repute of Learning at an easy rate.

I do not say that all make use of this method, there are some to be found that are Learned indeed and in good earnest; and it cannot be denied, but we meet with Men there, that are very able in all kind of Professions; and what I have before alledged is only to shew, that Travellers may sometimes be deceived in them. I shall add one Remark more, I have made concerning these Learned Men, which is, that we do indeed find some of them that excel in the Civil and Canon Law; others in Physick, in Chymistry, in History; some few in the Mathematicks, *&c.* but withall, that it is a kind of Prodigy to meet with one that understands *Hebrew* or *Greek*, or that is well vers'd in Holy Scripture, or that is a good Divine, in the Popish way; and yet all these are such accomplishments, as one would think should be very becoming, if not absolutely necessary, in a Country that is so full of Priests as *Italy* is. The reason whereof, as far as I could ever penetrate, is, that all these kind of Studies, are neither favoured by the great ones, nor encouraged by rewards, nor supported by any Temporal Interest. The Languages of the Dead (if we except in some kind the Latin,) are of small Credit in the Courts of *Italian* Princes, because of the difficulty there is in becoming Master of them, and for the small

ſmall uſe, according to their Conceit, they are of in the World, after one with great praiſe has attain'd ſome competent skill in them. As for Divinity, that ſeems yet more uſeleſs to them, than any of the reſt; becauſe the Jeſuits, who are the Popes Emiſſaries, and the Confeſſors of all the Princes and great Men, make them believe that it is a pitiful kind of Science, and only fit for Monks and other Religious to amuſe themſelves about it, and that the beſt Divinity for a ſecular Perſon is to underſtand none of it, but only to believe confuſedly and in general as the Church believes, as being the true and ſure way to avoid all thoſe Temptations which may carry Mens minds towards Novelties and Hereſies. So that if any Man ſhould undertake, at preſent, to talk of Divinity in the preſence of the Princes or Lords of *Italy*, he would make his Company not only uneaſy, but ridiculous. The Caſe is not the ſame with other Sciences; thoſe that poſſeſs them, may by their means advance themſelves in the World. A Perſon is always in good eſteem that hath attained to conſiderable skill in the Civil Law, in the Mathematicks, in Phyſick, or even in the Canon Law, eſpecially in Beneficiary caſes. All theſe Sciences are of as good ſtead to a Man as a plentiful Patrimony, and are the making of thoſe who are well verſed in them: But poor Divinity is hated, and abandoned by almoſt all the World. I was acquainted at *Bo-*

nonia with a young Gentleman, who had appli'd himſelf to this Forlorne Study, for ſome years; and having one day asked him, whether he continued in the vigorous proſecution of his Studies, he told me, that he was juſt about to quit it for good and all; to learn to play on the Violin, becauſe he believed that Art would be much more profitable to him. See here a true accouut of the Languiſhing Condition of Theology in thoſe Univerſities, and which is the reaſon that ſcarcely any profeſſors can be found in them, that are capable of Teaching it. This is no Exaggeration at all, but is a thing viſible and notorious; for it is this extream ſcarcity of Divines, that hath obliged them to Incorporate ſome Monks into their Body, under the Name of Doctors or Profeſſors of Divinity, to the end they might teach that Faculty amongſt them.

Foraſmuch as I am inſenſibly got amongſt the Monks, and that I have ſufficiently, as I ſuppoſe, deſcribed the manner of Studying in their Univerſities; I perſwade my ſelf you will not be diſpleaſed to underſtand the method theſe obſerve in the Colleges of their Convents or Religious Houſes in *Italy*. We will begin with the Jeſuits; we have already taken a View of their way of Teaching Latin, and it remains now for us to take notice in what manner they regulate their own Studies, with regard to their young Jeſuits; for if they be able to perform any thing in this kind, which

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is the Foundation of their Institution, we may expect to see the fairest Fruits of it in the young Plants of their Society. Thus much we may safely aver of them, that they have in some sort the very choice of Spirits, it being easy for them, amongst that vast Number of Scholars that are under their Inspection, to pick out those they think most fit for their Turn, having had the opportunity of observing them of a long time. See here the course they take: They industriously apply themselves to examine the Temperament of their Scholars, especially when they are in their last or highest Latin Classis, where they are taught Rhetorick. If they have observ'd any of them that are of a well temper'd, modest and compos'd Humor, they say such a one will be good to make a *Benedictin*, for they call the Monks of the Order of St. *Bennet*, not without an Air of slighting and contempt, good Men: If they perceive another that is of a Silent, Soure, Sullen and Melancholy Temper, this Youth, say they, will make a good *Chartreux*, *Camaldule*, or unshod *Carmelite*: If they find another of a sweet and pleasant humour, and of a tender and effeminate Complexion, such a one they look upon as proper to associate with the Canon Regulars, or *Olivetans*, or to be a Confessor to Nuns: If any of them be inclin'd to Boufonry, and to play tricks of Legerdemain; See there a Youth, say they, that will

fit the *Cordeliers* and *Minimes*: Others that are of daſtardly, mean and cowardly Spirits, they turn over to the *Capucins*, for they are very well acquainted what Spirit Reigns in each Order.

Laſtly, If they chance to meet with any poor, ignorant, and ſimple Youth, and whoſe mind has no Elevation at all, they hope that ſuch a one may by their means come to be a good Country Curate. They make no difficulty in the Claſs of Rhetorick, to take every one of their Scholars apart, and declare to them, the Calling to which God ſeems to have called them. But as for themſelves, if they find one that is of a keen and ſubtil Spirit, brisk and active, full of Fire, daring and undertaking, theſe are the Youths forſooth, that are for their Society; theſe are the Perſons fit for their Tooth, and ſuch they endeavour to gain to their Number.

After ſome years paſt in their Novitiat and Travels, they ſet them to Teach Latin, and make them Regents over the ſeven Claſſes, in Order, one after another, which is their Employment for ſeven years; and during all this time, they do not ſuffer them to mind any other thing, but what concerns their Claſſes; no nor ſo much as to read any Book, but thoſe that are deſign'd for that uſe. When they enter into the Society, they commonly are about 21 or 22 years of Age, ſo that before they have finiſhed their Regency, over all the

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ſeven Latin Claſſes, they are above Thirty years of Age. Then it is they are put upon the Studying of Philoſophy, and afterwards of Theology; in the firſt of which they ſpend two years, and in the latter three.

'Tis about this time, that the Fathers make another Scrutiny or Tryal of the Spirits of their younger Jeſuits. Thoſe who have kept all their Fire, and made themſelves remarkable for their Boldneſs and Reſolution, are deſign'd to be Miſſionaries, and the reſt are left to their liberty, to apply themſelves to ſome particular Study, for which they have moſt Inclination; or elſe they make Preachers of them, whilſt the Old Jeſuits are the Doctors of Fraternites, or hear Confeſſions. But all of them generally are Educated in a Spirit of refined Policy, which doth not ſhake hands with them till Death. And thoſe in whom this Spirit is moſt rife and pregnant, are advanced to the Charges and Employs of the Society, or elſe means are found out to pleaſe them in the Courts of Princes; and if any one be found that is not Baptized into this Spirit, tho' otherwiſe he be endowed with the moſt promiſing Talents that may be, he is ſure to be expell'd the Society of Jeſus.

Now the Concluſion we may draw from what I have here repreſented, concerning the Conduct of the Jeſuits, is this, *viz.* that it is in a manner impoſſible they ſhould ever attain to any great degree of Learning; for the very

prime of their Youth, and the Age that is most proper to apply themselves to Sciences, is wholly employed in Learning and Teaching Latin; so that we have reason to believe that to be the only thing they are good at; and yet the truth is, that even herein they make themselves ridiculous. The Proverb tells us, that *the Corruption of the best things, is the worst*: *Corruptio optimi, pessima*; and it may be said also, that the Jesuits, who probably read none but the best Authors of the Latin Tongue, do make a kind of mixture of them in their Spirits, to which they superadd an intolerable kind of Affectation, that utterly spoils all the good that could be in it. All their Latin is commonly thick, larded with *Enimveros*, *Quidems* and *Ergo's*: I can no better parallel this their Folly, than by comparing it with the Vanity of some Women, who from an excess of desire they have to appear Beautiful, dawb their Faces so thick with Paint and Patches, that quite contrary to their design, they make themselves ugly and abominable. All the honour that is rendred to their Latin, is this, that in all the Societies where they speak good Latin, as with the Gentlemen of *Port Royal*, and in all the Schools of Physicians, it is termed *pitiful Jesuits Latin*.

As for what concerns their Philosophy and Divinity, which they are made to Study, after that they have Taught Latin, that we may discover the nature thereof, we are first to know,

know, that the Society of Jesuits, having been instituted at *Rome* by *Ignatius Loyola*, had at first no other Schools, besides the publick Schools, nor any other Opinions, but such as are commonly Taught there.

In their general Assembly held in the year 1550, they made some Constitutions, by which their Founder oblig'd them to follow the Doctrin of St. *Thomas Aquinas*, as to their Divinity, and consequently in all Questions of Philosophy, that necessarily depend upon it. There are to this day some of their Theses to be seen, publickly defended by them in their College at *Rome*, in the years 1560, and 1562; a short time after the Death of their Founder, and at the sitting of the Council of *Trent*, where they defend the Opinions of St. *Thomas*, concerning Grace, directly opposit to those they maintain at present. In the mean time, *James Lainez* being chosen General in 1558, two years after the Death of *Ignatius Loyola*, he caused a Statute to pass, at the same Assembly where he had been Elected, by the which it was resolved, that they should Teach also the Master of Sentences; but in case afterwards, it should be judged, that some other Author, would be more profitable to the Students, as if they should think fit to compose a new Sum of Theology, or any other *Work that might better comport with the Times*, (*Temporibus accommodatior*,) that then the same might be made

uſe of, after a mature Deliberation. *Lainez* having thus left the Jeſuits at liberty, to find out a method of Teaching Philoſophy, more accommodate to the latter Times, than that which had been followed ever ſince the Schoolmen were known in the World, (for it was about this time, that they reſolved to ſet up for great Politicians, and to be the Depravers of Science and Morality, the better to pleaſe the corrupt age in which their Lot was fallen;) and the very ſame year ſeveral Inſtances were given of this Corruption.

In the Univerſity of *Salamanca*, *Prudentius* of *Monte Major* a Jeſuit, publickly maintained a Theſis, wherein he rejected all the abſolute Decrees of God, with reſpect to acts of human Liberty, and particularly all Predeſtination gratuitous and independent on any foreſight of good actions, with ſome other like Doctrins. The Divinity Faculty of that Univerſity condemned them, but they pleaſed the Society well enough, who gave permiſſion to their Divines to teach them, according as occaſion and Time ſhould ſeem favourable for it.

Now in order to their finding out a way intirely to ſhake off the Yoak of St. *Thomas*'s Doctrin, *Claudius Aqua Viva*, General of the Jeſuits, in the year 1584, called to *Rome* ſix of the moſt able Divines of the Society, with order to conſult beforehand, the moſt Learned of each Province, to make a choice of thoſe

thoſe ſelect Opinions, which were to be taught in their Society. Theſe Divines being come to *Rome*, they there compos'd a Book with this Title; *Ratio atque Inſtitutio Studiorum Societatis Jeſu. The way and Inſtitution of the Studies of the Society of Jeſus*, which was Printed in 1586. Here it was that they abſolutely caſt off S. *Auſtin* and S. *Thomas*, upon the Points of *Predeſtination* and *Phyſical Predetermination*, which they were allow'd the Liberty to maintain till then. They eſtabliſhed their *mediate knowledge*, the Foreſight of future Contingents, and they explain'd the Efficacy of Grace, after the manner of the *Pelagians*, and *Semipelagians*, as if the ſame were intirely dependent on the Free-will of Man, which they do not ſuppoſe to be ſo corrupt, as the moſt Venerable Doctors of Antiquity, and particularly S. *Auſtin* took it to be.

It will not be beſides our purpoſe, to repreſent to you here a brief Reflexion upon a ſhort Sentence I met with in the ſame *Directory of the Studies of the Society*, where it is ſaid, *that it is for the honour of the Society of Jeſus that a new Theology be introduc'd, with Liberty of Spirit:* That is to ſay, without being too ſtrictly tied up to the Opinions of the ancient Fathers, or to the Deciſions of the Modern Doctors. Beſides it implies, that they had a terrible Itch of Pride to joyn to their Novel Inſtitution, a novelty of Doctrin and Morals, that

that might distinguish them from all others. For it seem'd somewhat hard and grating upon them, that being Jesuits, they were fain to be *Thomists* in their Opinions.

Molina a Spanish Jesuit, was one of the most bold and venturous in Publishing the new Doctrin of the Society, and publickly boasted, that the greater part of it, was of his own Invention. He Published in the year 1588, his Work intituled *The Concord of Grace and Free-will*: The Opinions he there vented, were the same with those of other Jesuits, but proved by Metaphysical Reasons, after the manner of the Schools. He made no bones to say, that S. *Austin* had been involved in a kind of Darkness, as to what concerns the Doctrin of Grace; and that he had believ'd that *Gratuitous Predestination* was necessarily joyn'd with it. The design of the Jesuits herein was this, that conformably to the Resolution they had taken, to distinguish themselves by abandoning S. *Thomas*, and finding as yet no means, they had a mind cunningly and under other Terms, to restore *Pelagianism*, which seem'd to them more plausible to be maintain'd, than the efficacious Grace of S. *Austin*, which too openly favoured the necessitating Grace of *Luther* and *Calvin*, (as they are pleas'd to call it,) which had been condemned at the Council of *Trent*, or rather, which seem'd to be one and the same with it. To the end therefore, they might more dexterously

terously obtain this their end, and the more sweetly engage the minds of Men to receive it; they were not wanting from time to time, to make their Disciples publickly to maintain the Doctrin of S. *Austin* and S. *Thomas*, that by this means they might appear to be disinterested Men, and that searched after nothing but the Truth. But all this their address and cunning, did not hinder the *Dominicans*, being incensed by *Molina*'s Book, openly to oppose themselves against their Innovations, and succeeded so well in their Pursuit, that *Clement* VIII. established a Congregation at *Rome*, to hear the Reasons of both Parties. They began with the Examination of *Molina*'s Book, and they reduc'd his Doctrin to four Principles, which they explained in divers Propositions. And forasmuch as they make a part of the Theology of the Jesuits, I do not think it a wandring from my Subject, to give you here a short account of them.

The first Principle of *Molina* is, *That the general Concourse of God, doth not consist in acting upon second Causes, as if they stood in need of being moved by God, in order to produce their effect; but that God acts immediately in the Action, together with the Cause; and that if God should push on the Will to act, he would thereby ruin the Liberty thereof.* From which Principle *Molina* drew these Consequences.

1. That

1. *That Man by the strength of Nature, can believe Supernatural Mysteries.*

2. *That having performed what lies in him, according to his natural Strength and Ability, God comes in and bestows his Grace; and that God foreseeing who those are, that will make use of these Abilities, when the Gospel shall be Preached unto them, he is ready to bestow upon them the Grace that is necessary for their total Conversion.*

3. *That a man by his natural Strength, can form a resolution of never offending God, for time to come.*

4. *That natural Light may be sufficient to keep the Law of Nature, whatsoever trouble or difficulty there may be in the doing of it.*

The Second Principle of *Molina* is, *that God doth not refuse to any grown Person, the assistance that is necessary for him to persevere in that which is good; so that it is the fault of him who doth not persevere in Godliness, and not the want of Grace, that makes him to fall away.*

The Third Principle is, *that we are to distinguish in God, three sorts of Knowledg, the one purely Natural, the other altogether free, and the third Mediate, or partaking of both; according to which latter, God by the intimate knowledg he hath of the Free-will of every man, knows what he would do, supposing such or such a thing, tho' it be in his power to do the contrary.* Under this Principle are comprehended these Propositions.

1. *That*

1. *That there is but one exciting Grace, and none that is Efficacious in it ſelf.*

2. *That it is not Grace that determines the Free-will, but that the Free-will determines it ſelf.*

The Fourth Principle is, *That God Predeſtinates thoſe, who he foreſees by his mediate knowledg, will make good uſe of the ſtrength of Nature and of Grace.*

The Conſulters of the Congregation, *de Auxiliis*, (for ſo they call'd them, becauſe they therein treated concerning the aſſiſtances which God affords Men, in order to apply themſelves to that which is good;) had couched the Sentiments of *Molina* in Twenty Propoſitions, whereof the moſt are the very ſame, or to the ſame Senſe of thoſe we have here ſet down. They cenſured every one of them, as may be ſeen in the abridgment of the Acts, which is ſtill in being, and declared that *Molina* and his Adherents, which are the Jeſuits, had eſpouſed the Opinions of the *Pelagians*, and the *Semipelagians*, as well in the Principles of their Doctrin, as in their Proofs and Objections. They tell us that hereupon, the Jeſuits joyned Threats with their Prayers, to hinder the Publication of this Cenſure, and that out of very Rage they publickly maintain'd in *Rome*, that it was no part of the Faith, that *Clement* VIII. was Pope, and that he was not Infallible. Their Adverſaries have uſed the ſame liberty towards the Popes, when ever they proved contrary to them, and there is great

great probability, that they do not think themſelves oblig'd to maintain the Infallibility of the Pope, except then only when it is of uſe to them to overthrow their Adverſaries. However the Pope was reſolved to decide this difference by a Bull, in caſe the Jeſuits ſhould refuſe to ſubmit themſelves.: But his Death which hapned the Eighth of *March* 1605, delivered them from the fear they were in of being forced to retract their Doctrin, or of being Condemned. *Paul* V. who ſucceeded to *Leo* XI. took the ſame matter in hand, with deſign to decide it.

At this time it was, that the Jeſuits, being in a greater apprehenſion than ever, of ſeeing their Doctrin Condemned for Heretical, and all their fine Projects for eſtabliſhing of their Novel Opinions, overthrown; their General *Aqua Viva* thought fit to make a Show of changing them in ſome reſpect. He made a Decree, dated the Fourteenth of *December*, whereby he ordered thoſe of the Society, for time to come, to teach this Doctrin with ſome Modification, by approaching in ſome Degree to the Grace of the *Thomiſts*: But this having been caſt in the Teeth of the Jeſuits, as a reproach tending to their ſhame and confuſion, *Mutio Vitellexti*, the Succeſſor of *Aqua Viva* in the Generalſhip, declared, that it had not been the intention of his Predeceſſor, to retract their Dogmas, and accordingly he reſtored the Opinions of the Society to their former

former State. Thus we see that the Doctrin of the Jesuits changed three times in less than Thirty years: For they departed from the Sentiments of S. *Austin* and S. *Thomas*, to those of the *Pelagians*, and from thence they returned again anew to those of S. *Thomas*, from whence soon after they fell again to their discharged Vomit, I mean to *Molinism* or *Pelagianism*. They gave a remarkable instance in these their shiftings, that they did indeed accommodate their Doctrin to the times, *Temporibus accommodatior*, according to their own expression. And that at last the great Itch they had of signalizing their Society by novel and particular Opinions, prevail'd against all manner of Reasons whatsoever. They knew so well to manage the Spirit of *Paul* V. which they had sweetned towards them, by dedicating to him a second Edition of *Cassianus*, that notwithstanding the Doctrin of *Molina*, the Jesuit, had been pronounced Heretical, by the Congregation *de Auxiliis*, as well as by himself and his Predecessors, he forbore Publishing the Bull, which he had prepared to thunder-strike it with, and contented himself, with the Publishing of a Decree, by which he imposed silence on both Parties, until it should please him to make the Decision. The Jesuits in the mean time, persisted in their new Dogmas, and in process of Time, had the good success to keep them standing, in spite of their Adversaries.

I cannot deny, but that the Church of *Rome* hath a great Interest on one hand, to Found new Religious Orders, as being a sort of People, that promise total Subjection, and inviolabe Faithfulness to her; but on the other hand, Time may make it appear, that they will prove a great means of rending and dismembring her, by their restless Ambition of distinguishing themselves by their Doctrins.

This is that which wanted little of being accomplisht in our days, wherein we have seen a vast number of *Augustinians* and *Thomists*, under the name of *Jansenists*, in a fair way of rending themselves from the Church of *Rome*; when by the instigation of the Jesuits, they were going about to condemn the Dogmas of their Masters. Yet was it not the Solidity and prevalency of the Jesuitical Arguments, that made them triumph at last; but indeed the only thing that procured them this advantage, was the Temporal Power, which at present they have acquired in all Places, that follow the Communion of *Rome*.

It was observed, that whilst the poor *Jansenists*, good Souls, were wholly employed in poring upon S. *Austin*, to search out those Passages they stood in need of, to maintain their *Efficacious Grace*, these made it their chief business to manage the Spirit of the Pope, and of the Court of *Rome*, to secure themselves a Party in the *Sorbonne*, and to engage the Bishops in *France* on their side, by making use of the Royal Authority.

To

To make an end of giving you a juſt and full Idea of all their Divinity, it ſhall ſuffice to acquaint you, that the Faculty of *Lovain*, in the Year 1677, did by their Deputies, preſent to the Pope, ſeveral Propoſitions relating to Morals, drawn out of the Books of Jeſuits, Sixty five whereof were Condemned by a Decree of the Second of *March* 1678. This only conſideration of the multiplicity of Errors that are found in their Books, ought to be a ſufficient Ground to the Papiſts, for ſuſpecting all the Divinity of theſe Reverend Fathers. It is not without cauſe, that the Modern Papiſts are accuſed of being the greateſt Lyars in the World, of having no humain Faith, of Violating all manner of Oaths, of breaking their Words, and of making leſs difficulty of forſwearing themſelves, than the very Turks and Infidels. They are beholding for the Progreſs they have made in theſe goodly Virtues, to the Novel Doctrin of the Jeſuits, who have introduced their mental reſtrictions, to ſave them from the odious charge of a Lye.

According to theſe Caſuiſts, if a Chriſtian, be asked Whether he believe in Jeſus Chriſt; he may anſwer no; ſuppoſing that he means, in his heart, that he doth not believe in him, as the Turks do, who believe in him, only as a Prophet. If he be asked Whether he be a Proteſtant; he may ſay upon occaſion, that he is one, if his inward meaning be, that he pro-

teſts againſt the Errors of the Proteſtants. I heard a *Penegyrick* pronounced at *Milan*, by a Jeſuit, in honour of St. *Charles Borromeo*, Cardinal and Archbiſhop of that City: One of the Principal Points inſiſted on, was the great Charity this Saint expreſt towards two Famous Robbers on the High-way, who were Purſued by ſome Officers of Juſtice; they asked the Saint, Whether he had ſeen theſe two Criminals paſſing that way? No, quoth he, they did not paſs this way: You muſt know, he had at that time his Finger in his Sleeve, through which, his meaning was, that the Robbers had not paſſed; and the Officers giving credit to his words, ceaſed from purſuing them, by which means they had the opportunity to make their eſcape. O action truly holy and worthy of all praiſe! Precious Fruit of the mental reſervation of the Jeſuits!

The World muſt alſo be informed, that after three years Study ſpent upon this Excellent Divinity, the Jeſuits make choice of their Preachers, and Miſſionaries, without ever having had the time, nay it may be, ſo much as a thought, to read the Scriptures or the Fathers; and accordingly we may gueſs, what theſe men are capable to perform. The former, *viz.* their Preachers abound in words, without much Senſe or Solidity, *Multa verba, nullus fere ſenſus:* And as for the latter, that is, their Miſſionaries, we may take the height of their Standard, by thoſe of them we meet with

in

in *England*; whose whole Stock commonly amounts to no more than two or three poor Arguments, which after all conclude nothing.

They demand in the first place, Where the Protestant Church was before *Luther* and *Calvin*? and then set themselves to exaggerate the Vices and Defects of those two Persons. From thence they pass over to give a Representation of *Henry* VIII. in the most malicious Colours they can; and conclude from all this, that it is very unlikely, that God should ever have made use of such Persons, to make a Reformation. Others of them ask a Protestant, Whether it be absolutely impossible for a Man to be saved in the Romish Religion? And because he is more Charitable than they are, and unwilling to condemn any one, they would infer from thence, that theirs is the surest side.

I am acquainted here in *London* with a Lady, who turned Papist in King *James* his time; the Argument that overswayed her was this: The Jesuits told her, that that must be the true Church, which can give full assurance of Salvation to all her Members: that the Protestant Church gives no assurance at all; but that the Romish Church does: From whence it followed, that she must be the true Church. Whereupon, this Gentlewoman went, as she said, and consulted the most able Doctors of *London*, the Deans and Bishops, asking them, Whether by persevering a good Protestant, and living well, she should Infallibly be saved? To which

she saith, they gave her only this Answer, That they hoped, that by the goodness of God, and the merits of Jesus Christ, she should be so. This so modest and rational an Answer, was not sufficient to confirm the Gentlewoman. The Jesuits were not wanting to observe to her, that the Bishops had said to her, *we hope*, which did express nothing of Certainty or Assurance; but that as for them, they assured her, that she should Infallibly be Saved in the Roman Catholick Religion.

Indeed it is not easy for me to believe, that so pitiful an Argument should have been capable to perswade a Gentlewoman, who otherwise seems to have Wit enough; and that in all probability, there must have been some other motive of Interest lurking, more strong than all this, and that some Promise had been given her, of the advancement of her Husband in King *James* his Court. In the mean time, he is at present in *Ireland*, where notwithstanding all the fair Promises the Jesuits may have given him, he is fain to live on hopes.

That I may not run out into a long Digression, having now represented to you the order and method of the Studies of the Jesuits, I shall pass over to the Studies of the other Religious Orders, which I shall comprize in few words, that I may not be tedious to you by an over-long Relation. Those of these Orders, who profess a strict and austere Rule, complain

complain that the Rigor of their observance exhausts and flats their Spirits, and makes them in a manner wholly incapable of applying themselves to Study, and that their time is too much shortned by that, which they call the *Divine Office*, to be able to do any good at it. *How is it possible for me to Study?* said a Reformed Religious to me, *I must rise at midnight to go to Mattins, which continue two hours and an half. After which I return to my Cell, to see if I can take some rest, my Head being much disordered, with the unseasonable breaking of it: About an hour or two after, I am fain to rise again, to go and meditate, and sing that which they call* Prime. *This done, we are sent to Work in a Garden, there to Dig and Delve for near two hours more; after which we must go to sing the* Terce, *and High Mass. This done, we go to Dinner, which is followed with an hour of Recreation; the rest of the Day, is taken up in going three times more to the Church, there to sing the* Nones, Vespers *and* Complies, *so that we can never have three quarters of an hour together to our selves. For my part,* said he, *I render thanks to God, that I understood a little Latin, before I ever entred into this Religious Order, which makes me at present to understand a little of my Breviary; but the most of my Brethren scarcely understand one word of it, and sing like so many Asses, without knowing what they say; and much less do they know what Philosophy or Theology meaneth. They say that these kind of Studies are very dangerous to Salvation,*

and fill Men with Pride and Vanity. For our parts, we are sure that by obeying our Superiors, we shall go to Paradise, without troubling our Heads beforehand, to know what kind of place it is. This was the Reasoning of this poor Monk; and he was so far from lamenting, as he ought, the Misery of his Condition, which deprived him of so great a Treasure, as is that which is the product of Study, that he insulted over, and despis'd Learning; it being but too natural to the most part of Men, to endeavour to abase and undervalue that, out of a kind of maliciousness of heart, which their folly or weakness will not suffer them to obtain.

But forasmuch as there are but few Religious Orders in *Italy*, where this exact Observance is practised; so we find other Religious, who have much more time to themselves, and that are altogether of a different humour. And forasmuch as the most part of these, are either of the Order of S. *Dominick*, or S. *Francis*, we may with respect to their Doctrin, divide them into *Thomists* and *Scotists*. The former of these, follow the Doctrin of S. *Thomas Aquinas*, who was a *Dominican*. This *Thomas* stuck close to *Aristotle* in matters of Philosophy, and studied his Divinity at *Collen*, under *Albertus Magnus* of the same Order. He undertook afterwards, by the subtilty of his Spirit, to reconcile *Aristotle* with S. *Paul*, forcing that Pagan Philosopher in a manner, to become a Christian, and what is yet more wonderful

derſul, a Papiſt, in ſpite of all the averſion he had to theſe novel Doctrins.

Ariſtotle was fallen into great Decadence, and Neglect in S. *Thomas* his time, and 'tis to him therefore, they attribute the Glory of having as it were, raiſed him from the Dead, according to that ſaying, *Sine Thoma mutus Ariſtoteles*, *Without* Thomas, Ariſtotle *is Dumb.* Having addicted himſelf very much to the reading of S. *Paul*, he could not avoid *gratuitous Predeſtination*, nor *efficacious Grace*, which he ſtrongly maintained, ſhewing himſelf very inventive and dexterous at ſplitting a Hair in his way of handling Scholaſtick matters, and particularly the Points that reſpect *Tranſubſtantiation.*

Pope *Urban* IV. who inſtituted the Feaſt of the Holy Sacrament, ordered him to apply himſelf to the compoſing of an Office for it. The Papiſts greatly admire the Hymn, he made on that Subject, and more particularly the Proſe, which to this day is Sung at the Maſs. It is full of the Rapſodies and contradictions, which the Papiſts at preſent do believe on that Subject. And he himſelf owns, about the midſt of the ſaid Proſe, that what he ſaith of it is incomprehenſible, doth not fall under the Senſes, and is contrary to, or beyond the order of natural things.

Quod non capis, quod non vides,
Animosa firmat Fides, præter rerum ordinem.

What thou dost not understand, and what thou dost not see,
Courageous Faith confirms, beyond the course of things that be.

I am astonished how he durst assert that it is Faith alone, that assures us of it; for as subtil as he was, 'tis evident that in his Searching, he himself was very doubtful, whether what he had writ on this Subject, was true or no. This Passage of his seems too remarkable to be past by, without giving you an occasion of making some Reflexion upon it. To this purpose I shall relate to you, what *Ribadeneira* tells us of it, in his *Legends*, in the Life of S. *Thomas Aquinas*.

Notwithstanding, saith he, S. Thomas *in his Explication of other matters, goes beyond all other Doctors; yet in the point of this ineffable Sacrament and Divine Sacrifice, he surmounts and outvies himself, as may be seen in his Works, and in the Office he composed at the command of Pope* Urban IV. *for the Celebration of the Feast of the Holy Sacrament. This thorny and difficult Question, having been once canvas'd in the University of* Paris, *concerning the Accidents of Bread and Wine, which continue there visible after the Conversion of the Substance to which they belong, into that of the Body*

Body and Blood of Jesus Christ, and which are called the Sacramental Species or Kinds: S. Thomas, (*to whom they had all referr'd themselves,*) *writ to them his thoughts of this Question, upon a Paper, which he laid upon the Altar; and having his Eyes and Heart fixed upon a Crucifix which was there, he beseeched him most earnestly, that if he had writ the Truth, he would be pleased to do him the Favour to tell it him; and if not, that he would please to stop and hinder it. And as he was in the greatest Fervour of his Prayer, Jesus Christ shewed himself visibly unto him upon the Altar, and said to him, You have writ this well,* Thomas. *The Saint continuing his Prayer, being Prostrate on the Ground, his Body was lifted up into the Air, and continued so, hovering there for a good while, in the Presence of many Religious of the Convent.*

At another time, when he composed the Office of the Romish Church, which they sing on the day of the most Holy Sacrament, being then in the City of Orvieto, *a Crucifix spake to him, the same words, which Crucifix is to this day called* S. Thomas *his Crucifix. The same hapned to him also at* Naples; *as he was writing the Third part of his Sum, the Crucifix which was upon the Altar, spake to him with a loud and intelligible Voice, saying, Thomas,* thou hast well writ concerning me; What will thou that I give thee for thy Reward?

Thus

Thus far are the Words of *Ribadeneira* the Jesuit, in his Legend, which is so highly approved by the Church of *Rome*. Upon all which, I desire you to make this Reflexion, That if S. *Thomas* had not been doubtful of what he wrote, he would not have had recourse to so many Crucifixes, to be confirm'd and assur'd in his own mind; for otherwise it would have been an open tempting of God, as it would surely be, if at present we should desire Miracles of him, to prove to us the Resurrection of his Son Jesus Christ. And if S. *Thomas* doubted of this matter, it follows, that he was convinced, that these things were not solidly ratified in the Gospel, or in the Doctrin of S. *Paul*, or at least could not be deduc'd thence, as natural and necessary Consequences. Wherefore then doth he say in his Prose, *Animosa firmat Fides*, that Faith confirms these matters? Men have begun in these latter Ages, to recover a little from these Apparitions of Jesus Christ, and from these speaking Crucifixes: But *Thomas Aquinas* had Wit enough, at that time, to discern that his novel Doctrin did stand in need of such Proofs. True it is also, that probably he might have imagined it; for his assiduous Application and Meditation of matters purely Metaphysical, had made him extreamly abstracted and Hypocondriacal; and to make use of the Expressions of him, who hath composed his Encomium, *He was so extatical and*

so

so insensible, that he seemed rather a Statue than a Man. Insomuch that whilst he was a writing his Books of the Trinity, a Candle burnt his hand, without his feeling of it: And that which is yet more wonderful is, that he fell into these Extasies and Raviſhments, how and when he would himself.

The ſame Author in moſt pious Terms relates a very pleaſant thing of him, and which ſhews the great abſtraction of Spirit, in which he was at times. He ſaith, that S. *Thomas* at a time, ſitting at Table with S. *Lewis*, King of *France*, who made him to Dine with him, out of the great reſpect he bore to him and his Order; without minding what he did, or in whoſe Company he was, he thump'd with his Hand upon the Table, ſaying, *I am ſure, the* Manichees *will never be able to anſwer this Argument.* The Prior who was there with him, pull'd him by his Gown, and put him in mind that he was at the King's Table; whereupon he came to himſelf again, as one that was returned from the other World, and asked Pardon of the King for his Indiſcretion. This puts me in mind of a like Action of his in Preſence of the Duke of *Mantua*; He had ſwallowed a Fly, and having almoſt immediately let it eſcape again, he made a moſt fearful outcry, and a thouſand fruſtraneous efforts to catch it again, without conſidering that he was in his Maſters Preſence. I don't pretend by all this, to imply that *Thomas Aquinas* was

a Fool; but on the contrary do affirm, that he had a great ſtock of Wit; yea, and it may be was over-ſtock'd with it; but withal, that he had (as many topping Wits have) many bad Intervals. The only thing I am aſtoniſh'd at, is, that they would needs make a Saint of him, and extol that for an act of Heroical and tranſcendent Vertue, which indeed was a formal Diſobedience to the declared Will of his Mother, and of thoſe that had the Authority over him, and this when he was yet a young Child. Moreover, I was willing by the way to make this ſhort Digreſſion, to give you ſome kind of Idea of the Man, whom the Papiſts dignifie with the Name of *The Angel of the Schools*; *The Hammer of Hereticks*, *&c.* This is he that is the Head of that great Party called *Thomiſts*, whereof the chiefeſt are the *Dominicans*.

Another Party, no whit leſs conſiderable, is that of the *Scotiſts*. *John Duns* a *Scotch-man*, and who upon that account was Sirnamed *Scotus*, was the Head of them. He was of the Order of S. *Francis*, and lived about the latter end of the *Fourteenth Century*. He at firſt followed the Opinions of S. *Thomas*, and taught them publickly: But his Scholars having one day Reproached him, That he ſaid nothing, but what *Thomas* had ſaid before him, *Nihil dicis quod non dixerit* Thomas; he was touch'd to the quick with this Reproof, and having a good opinion of his own Ability, he told them,

them, That for time to come they ſhould hear ſuch things from him, as *Thomas* never ſaid. From that time forwards he affected to contradict him in every thing: Becauſe *Thomas* (for Example) was for *Efficacious Grace*, he invented another ſort of Grace, which came nearer to that of the *Semi-Pelagians*, than to the Grace of S. *Auſtin*, whom *Thomas* followed in this Point. And in the Sacrament, becauſe *Thomas* would not have the Body of Chriſt to be there with its natural Quantity, but only after a definitive manner; *Scotus* aſſerted the contrary, and ſaid, That his Body was there with its whole Quantity. But becauſe he durſt not ſave himſelf by maintaining, That the Body of Chriſt in the Sacrament had an extenſion of Place, as being repugnant to Senſe and Reaſon; his Subtilty put him upon inventing another ſort of Quantity, which he determines to be an Extenſion of Parts in themſelves, *Extenſio partium in ordine ad ſe*: By which means he made the Generical Quantity of the *Thomiſts*, to be only a Species of his. This Diſtinction indeed was very ſubtil; yea, ſo ſubtil, that probably *Scotus* did not underſtand it himſelf. For how can it be conceived, that a Body ſhould be extended in it ſelf, without being ſo with reſpect to Place? I have converſed with many *Scotiſt* Doctors, who profeſſed to hold this Opinion from their ſubtil Doctor, yet had not Subtilty enough to explain it. This ſame *Scotus* died, being only 35 years of Age.

I do not pretend here to run through all the Oppositions of his Doctrin to that of *S. Thomas.* The only Reflexion I could wish might be made upon it, is this, That the Popes dare not declare themselves more in favour of the one than of the other, for fear of incensing one of both these Parties, who are become so powerful in the Church of *Rome.* However it is evident, that these Doctrins being diametrically opposit and contradictory one to the other in most of the Points, it's impossible they should be both true, and consequently one of those great Parties must needs be in an Error. The *Romish* High Priests, who boast themselves to be *Infallible*, ought (as it seems to me) for the Love alone which they owe to Truth, to pronounce their Decisive Rules concerning this kind of Controversies; but by Ill-hap these two Parties are too strong for them, and they would be in danger by pulling down one of them, to be themselves buried under the Ruins. They rather chuse, seeing both Parties do own the Papal Authority, to let them both alone. *Luther* and *Calvin* said nothing concerning *Efficacious Grace* and *Free-Will*, but what the Disciples of S. *Austin* and the *Thomists* held, and still hold to this day, tho' under Terms that are somewhat differing, but signifie the same thing: Yet the Council of *Trent* condemned the former, thereby endeavouring to aggravate and to render odious (by the Citation of a great number of Errors) persons that had lifted

lifted up themſelves againſt the Holy See. *Thomas* and *Scotus* are not only different in Opinions; but we find alſo, that their Followers are at great Variance amongſt themſelves. There are no leſs than three or four ſorts of *Thomiſts*, who every one of them pretend to have Reaſon on their ſide, in the Explications they put upon S. *Thomas*; and the *Scotiſts* do as much by their *Scotus*.

What I have here related concerning thoſe two Authors, and their Adherents, and what before I mention'd concerning the *Moliniſts*, or *Jeſuits*, and the *Auguſtinians*, agrees generally to all thoſe who profeſs to follow them, in whatſoever Country they may be. But to apply this more particularly to the *Italians*, I ſhall tell you, that they differ in nothing from others on thoſe Points, ſave only in this, That they do not trouble themſelves to ſearch to the bottom of them, except ſome particular occaſion, and where their own Glory, or that of their Order is concerned, engage them to it. They are too great lovers of their Repoſe and Pleaſures, to concern themſelves with Theological Notions: And they are the Monks that have invented that way of Diſputing which I have mention'd, where I ſpeak of their Univerſities. They muſt ſhew them the Arms they intend to fight them with, and point them to the Parts they deſign to make their Thruſt at, that they may be ſpared for their own defence.

There

There hapned once upon this account a great Disorder at *Bononia*, whilst I was there: A *Dominican* Father, who was a *French* Man, had been desired to oppose in the Grand Convent of the *Dominicans* at *Bononia*, where he was arriv'd some days before from Foreign Countries. He being not over-well acquainted with their Customs, after that he had chosen the *Theses* he would dispute against, and communicated his Arguments, a desire took him to change his *Medium*, which did so extreamly confound the poor Defendant, who was not prepar'd for it, and whose Stock was not sufficient to remedy such an unlook'd for Accident, that he Answered quite wrong, and set all the Company a Laughing; resembling herein a certain person I have heard of, Who being sent to take his Orders, without understanding a word of Latin, and had only got by Heart so many Answers in order, as the Bishop (who was no Conjurer) was commonly used to ask Questions; but being confounded in Marshalling his Answers, was at last reduc'd to say, *That he had the Devil in his Sleeve, instead of his Letters Patents*; which he suppos'd the Bishop had by his Question demanded of him. The same thing hapned to this poor *Dominican*, who defended the *Theses*; but soon after all, the Storm fell upon the *French-men*. The Scholars, who were all of them young Religious, were so extreamly enrag'd at this Affront, which they pretended to have been offer'd

offer'd to their Colleague, that they had no patience to ſtay till the Diſpute was ended, but run away from the place like ſo many Mad-men, to the Chamber of this poor Stranger, and having broke down the Door, they tore to pieces ſeveral Turbans of Silk, and other Curioſities he had brought with him from *Conſtantinople.* After this, having watched him at the Door of the Hall, where the Diſputation had been held, One of them, as he came forth, gave him a great Box on the Ear; telling him, *He had beſt learn another time, to put his Arguments in Form and Figure.* See here in the mean time, the Inconveniences to which the *Italians* expoſe themſelves. They are the *Monks* alſo who have introduced Feaſts at the end of their Diſputes, and the ſumptuous Adorning of the Hall where they are celebrated; and in theſe Particulars indeed it is they ſurpaſs all others.

It may generally be ſaid of the *Italians,* That they are never excellent in thoſe Studies that require a conſtant and ſerious Application; as on the contrary, there be very few can equal them in all others, which of themſelves do afford Diverſion and Pleaſure. The greateſt part of *Monks* in the Convents apply themſelves to learn to Sing, or Play upon Inſtruments: Some addict themſelves to Poetry, in order to make Compoſitions and Sonnets in Praiſe of their Saints, which they expoſe on Feſtivals in their Churches; and they are won-

derful good at it. In the Abby of S. *Michael in the Wood*, where I Taught at *Bononia*, the Abbot sent for a Dancing and a Fencing-Master, to teach his Religious. I thought this very strange for *Monks*; and one day I took the freedom to declare my Thoughts of it to the Abbot. The Prelat Answered me, That there was no hurt in all this, and that they did it for a good End. *For* (said he) *in the first place, we sometimes act some little Tragedies and Comedies in the Vestry, or in the Church, to which we Invite our Kindred of both Sexes, and our Friends, to be merry together. Now, you know very well, that in the Interludes there is alway expected something of Boufonry; and sometimes a little Ball, or a French-Dance, are very agreeable to the Ladies; and indeed, if a man cannot Dance well, he exposeth himself to Laughter, and our Colleagues become the less esteemed, who being all of them Children of Persons of Quality, ought not upon that very account to be ignorant of this kind of genteel Exercises.* The Abbot in giving me this account, took notice of some sort of Indignation on my Brow when he told me, that they made use of the Church to act their Farces and Comedies in; and therefore would needs excuse himself on that Point, by telling me, That they were in a manner forc'd to serve themselves of that place, because the Ladies were not suffer'd to enter the Convent, so that they had no other place where to bestow them; as if forsooth it were a case of absolute

lute and insuperable necessity for the Ladies to be present, or for them to act such kind of Follies. Sometimes also they are guilty of most horrible Profanations, by building their Theatre upon the High-Altar where their Holy Sacrament is lodg'd.

The Abbot further endeavouring to satisfie me, past over to another Reason, which appear'd somewhat more witty. *My Religious,* said he, *have all of them (as you know) great Pensions, and we cannot hinder them from spending their Mony, as they please themselves. Now, I should be very loath, that they should employ it (as so many others do) in keeping their Whores: This is that which makes me cast about continually, by what means I may most dexterously get it out of their hands without offending them, by making them expend it upon other uses. 'Tis in this view that I exhort them, to learn all manner of Exercises; as to Dance, to Ride the Great Horse, and to handle their Arms. They pay their Masters themselves, and by this means their Purses are drained.* The Abbot suppos'd he had found a very plausible pretext, for allowing his Monks this liberty; tho' in the mean time others in the City openly flouted at it, as finding good reason to be against the Religious, spending their time in Exercises so little becoming Monastick Gravity. It is to be observed, that all these young Religious were then engaged in a course of Studies, but it was not possible to keep them intent upon them; and scarcely

with all the pains taking in the World was it possible to bring them to any thing, so strangly were they taken up with their vain Exercises. See here in what manner the *Italian* Youth spend their time in the Cloisters; and without doubt at this rate, they cannot but stand in need of having the Arguments of their Opponents communicated to them, before they come to Dispute against them on publick Occasions. I should scarce ever make an end, should I go about to relate all the ridiculous Occupations that divert them from their Studies.

I shall shut up this Treatise of Studies with those of some Secular Priests, who never having had the means or inclination to go and study at the Universities, are forced, or willing to content themselves with that which they have learnt with the Jesuits. The shortest way they have to arrive at their end, which is to be Ordained Priests, is to get by Heart a little Book called, *Examen Ordinandorum*, the *Examen of those who are to be Ordained*; which contains the ordinary Questions that are put to those that desire to enter into Orders. The most part of them learn this like Parots, without understanding the sense of it; being assured, that no other things shall be asked them. For Ignorance hath so far prevailed in the Church of *Rome*, that none at these Examinations are put to it, to shew their Scholarship. And these Men being once Ordain'd, would rather

rather be Hang'd (ſo to ſay) than ever after look in a Latin *Book*, except the *Miſſal* and their *Breviary*; and yet it is a rare thing to find any that are able to explain them. They abandon the Trade of Preaching to the Monks, as I have already declared in my LETTERS; and for their part, they content themſelves to ſay their Maſſes, to gad to Baptiſms, and Burials.

It is remarkable, and a thing known to all *Italy*, that Biſhopricks and good Benefices, Eccleſiaſtical Employments and Offices are not beſtowed upon Men of Learning; but upon thoſe who have moſt Friends, who can beſt pleaſe and flatter, or who being Rich, are in a condition to make the beſt advances. The caſe is very different in *England*, where the Biſhops, and other Dignitaries, are only choſen from amongſt the Doctors, and where their Merit is chiefly conſidered. This is the true Reaſon why the Eccleſiaſticks of *Rome* do ſo little care or endeavour to get Learning, as being well aſſured that it will ſtand them in no ſtead at all; yea, that their Enemies or Competitors might take occaſion from thence, to render them ſuſpected. The Abbot with whom I Travelled the Firſt Days Journy to *Velletre*, inform'd me of nothing, but what I knew before, by the deſcription he gave me of the way of conferring Biſhopricks and Benefices, which commonly fell to the ſhare of the moſt Ignorant. I only asked him, what might be

the Reason of this great Disorder? To which he Answer'd, That he did not know, or rather durst not tell it me: And for my part, neither durst I tell him my Thoughts about it in that Country. But now, that by the Grace of God I may freely speak my Mind, I shall declare, that the greatest Secret of all this is, the Resolution which the Heads of the *Romish* Church have taken, to keep the People committed to their Charge, as much as they can in a profound Ignorance. The Doctrin of that Church is so extreamly corrupt; the Contradictions it contains are so great and many; the Decrees of the New Councils and Popes, and the Doctrins of their different Religious Orders are so inconsistent and irreconcilable one with the other; the use, or rather the commerce and Trade that is made there of Holy things, or such as are pretended to be so, is so base and infamous; the Morals they profess are so low, wicked and unworthy, that there is no other way left to keep that Church standing, but by abasing the Spirits of Men by Ignorance, or rather by wholly blinding of them, to make them fall into the Abyss of Error. Now the best Expedient in order to this is, to make clear work with whatsoever might encourage the Studies of Learning, and to set over the People Ignorant Bishops and Pastors; from which God preserve all Protestant Churches, and more especially that of *England*.

OBSER-

OBSERVATIONS ON A JOURNY TO NAPLES.

The Second Days Journy.

BEing Come to *Veletre*, the *Abbot* took up his Lodging with one of his Friends, and I betook my self to an Inn, near the *Piazza*. My Hoft asked me if I had not a mind to see the Ceremony, which was to be Celebrated the next day at the *Dome*, (so they call the Cathedral Churches in *Italy*;) he

told me, there was a great Bell to be Baptized, whereof a great Lord was to be the God-Father, and a Lady of Quality, the God-Mother, and that there would be a great apperance of the Nobility, who had been Invited to the Solemnity from all Parts. I had before this seen Bells Baptized in *France*, but because I knew that the *Italians* surpass all other Nations in the Magnificence of their Ceremonies, and that they commonly season them with a double proportion of Superstition; I resolv'd with my self to see it Baptized, and with that design I staid all the next day at *Veletre*. I went to the Church in the Morning, to take a view of the Preparatives, that had taken up a whole Weeks time, which I found to be great and Sumptuous indeed. The Bell was placed at the Lower end of the Body of the Church, hanging upon two Gudgeons, covered with rich Hangings of Velvet, of a Violet Colour, and the Bell it self, was accoutred with a kind of Robe of the same Stuff. There were two Theaters Built on each side of it, for the Musicians, and an Amphitheater for the Ladies, who were to be present at the Ceremony. The Pillars and Walls of the Church were richly adorned, with curious sheets of Silk, and Pictures. Near to the Bell, was Erected an Altar, very neatly set forth, and upon it lay a white Satin Robe, which was to be put upon the Bell, as soon as it should be Baptized, with a great and fair Garland of choice Flowers:

Flowers: There was alſo upon the Altar a Roman Ritual, a Cenſer, and a Veſſel with Holy Water, and round about the Altar, rich Velvet Elbow-Chairs, for the Prieſts, who were to perform the Ceremony. Juſt over-againſt it, a Throne was ſeen moſt Magnificently Hung, for the God-Father and God-Mother of the Bell. About Ten of the Clock the Company came, and having taken their ſeveral Places, the Prieſts began their Function. He who officiated was a Biſhop *in partibus*, whom the Biſhop of *Veletre*, being at that time very Sick, had deputed for this purpoſe, and his Chair was placed upon the Steps of the high Altar. He ſtruck up the firſt Pſalm, which was continued by the Muſick. Theſe Pſalms, by the way, which may be ſeen in the Roman Ritual, have as much reference to the Baptizing of a Bell, as to the Baptizing of the Moon; the Prophet *David*, very probably having never had the leaſt notion of the Baptiſm of Bells. After that the Pſalms were ended, the Biſhop began the Bleſſing of Holy Water, to Sanctifie it in the firſt place, to the end that afterwards it might Sanctifie the Bell alſo. This Benediction is very long, and no leſs Ridiculous; which being Finiſhed, the Biſhop and Prieſts dipt Spunges in it, with which they rub'd over the Bell, from the top to the bottom, within and without, being in this regard, certainly much better Baptized, than Children are, upon whoſe Heads only they

pour

pour or sprinkle a little of it. They repeated in the mean time abundance of Prayers, which speak of nothing else but Heavenly Blessings, that are to Purifie, Sanctifie, and Consecrate the Bell; *Ut hoc Tintinnabulum*, say they, *cœlesti Benedictione perfundere, purificare, sanctificare & consecrare digneris. That thou wouldest be pleased to Rinse, Purifie, Sanctifie, and Consecrate this Bell, with thy Heavenly Benediction.* The Bell being thus well washt, they dried it with clean Napkins; and the Bishop having taken the Viol of Holy Oils, which are those they bless on Holy Thursday, for the whole year following, he therewith anointed the Cross of Metal, which is on the top of the Bell, in order to make the Devils flee at the Sound or Ringing of it: *Ut hoc audientes Tintinnabulum tremiscant & fugiant, ante Crucis in eo depictum vexillun: That hearing this Bell they may tremble and flee, before the Banner of the Cross designed upon it.* He afterwards made seven other Crosses with the said Oil, upon the outside of the Bell, and four on the inside. This done, he made the God-Father and God-Mother draw near, and demanded of them in *Italian*, Whether they were the Persons that Presented this Bell to be Consecrated? Who having answered that they did; he then asked them, Whether the Metal of the Bell, and the Workmanship of it, had been paid for to the Artificers? To which they answered, Yea. They make this demand, because it hath

hath ſometime hapned, that for want of Payment, the Workmen have ſeiz'd and fetch'd away their Bells, the very ſame day, or the day after it hath been Baptized, and have melted them down, to be employed to Profane uſes. The third Queſtion he asked of them, was, Whether they believed all that the Catholick, Apoſtolick, Roman Church believes, concerning the Holineſs and Virtue of Bells? The anſwer to which was affirmative alſo. In the Laſt place, he demanded of them, what Name they deſired ſhould be put upon the Bell? To which the Lady anſwered, *Mary*. Then the Biſhop took two great ſilk Ribbands, which had been faſtned to the Gudgeons of the Bell, and gave each of them one in their Hands, and pronounced with a Loud Intelligible Voice, the words of Conſecration, which are theſe: *Conſecretur & Sanctificetur Signum iſtud, in nomine Patris & Filii & Spiritus Sancti*, Amen. *Let this Sign be Conſecrated and Sanctified in the name of the Father, Son, and Holy Ghoſt, Amen.* Then turning himſelf to the People, he ſaid, The Name of this Bell is *Mary*. Afterwards he takes the Cenſer, and Cenſeth it on the out-ſide round about, and afterwards put the Cenſer under the Bell, filling it with Sacred Fumes, and repeating all this while Prayers and Invocations, that it might be filled with the Dew of the Holy Spirit. *Tu hoc Tintinnabulum Spiritus Sancti rore perfunde, ut ante ſonitum illius ſemper fugiat Bonorum*

rum Inimicus. Do thou all besprinkle this Bell with the Dew of thy Holy Spirit, that at the sound of it, the Enemy of all good may always take his Flight. The Office was carried on with a great number of Psalms, which they repeated, the Musick all the while performing wonders; and then the Bishop, for to shut up the whole Ceremony, arrayed the Bell with the white Robe of a Proselyte or Convert, and with a loud Voice read the Gospel of *Mary* and *Martha*: I supposed at that time, that the reason of their reading this Gospel, was, because the Bell was called *Mary*; but I have seen since in the Roman Ritual, that the same Gospel is read at the Consecration of all Bells, whatsoever their Names be. This is that I am astonisht at, because that Gospel hath no reference at all to the Ceremony. The whole Solemnity being thus ended, the Bishop gave his Benediction, and the Priests received great Presents from the God-Father and God-Mother.

The Doctrin of the Church of *Rome* concerning Bells, may be reduced to the following Points. The First is, that they have Merit, and pray God for the Living and the Dead. Secondly, That they do produce, by a Divine Virtue conferr'd upon them, Devotion in the Hearts of Believers. Thirdly, That they drive away Storms and Tempests; and in the Fourth place, drive away Devils.

Before

Before that I run over theſe four Points, Ile tell you a Story that hapned at *Bononia*, and is of ſufficient Antiquity, tho' the memory thereof be ſtill preſerved, freſh and entire. They had been Baptizing a Bell in the Church of S. *Proculo*, which is an Abby of *Benedictines*, and after all the Ceremonies, Benedictions and Prayers, *that the Bell might do good to all, and hurt to no body*; the firſt time of the Ringing of it, it fell upon the poor Sacriſtan or Sexton, that Rung it, and who had taken more care and pains for the Solemn Baptizing of it, than to get it well hung and faſtned, and broke his Neck, together with it ſelf into a thouſand pieces. The Name of the Sacriſtan was *Proculus*, and this ingenious Diſtick was made to Celebrate the Memory of this Accident, which at this day is found Engraved upon a Stone, of a Foot Square, near to the Church Door, where the thing hapned.

Si procul à Proculo Proculi Campana fuiſſet:

Jam procul à Proculo, Proculus ipſe foret.

The agreeableneſs of this Verſe cannot be rendred in *Engliſh*, becauſe of the Adverb *Procul*, which in our Language is not the ſame, and therefore will not comport with the alluſion; but the Senſe of it, as well as it can be rendred is this: If the Bell of S. *Proculus* had been far from *Proculus*, *Proculus* would at preſent

ſent be far from *Proculus*, that is, he would not as yet have been Buried in that place.

I proceed now to the four Prerogatives, that are attributed to Bells, by thoſe of the Church of *Rome*. The firſt ſeems to me to ſmell too rank of Intereſt, to be ſo eaſily ſwallowed. I ſhall not take up my time to prove to you, that an inſenſible and material thing is incapable of either Merit or Prayer; my deſign having never been to prove what I ſet down, by Theological Arguments, but only to alledge matters of Fact. If indeed they Rung their Bells for nought, the Doctrin of *Rome* might inſinuate it ſelf with more appearance of Truth: But a Man muſt pay ſo dear, to be partaker of their Merit and Prayers, that it mars the Plot; and I know not why the Prieſts and Monks ſhould not ſcruple this Simonie. There are little, midling and great Bells, and the Mony to be paid for the Ringing of them, encreaſes proportionably to the bigneſs of the Bells. There is all the reaſon in the World indeed, that the Perſons that Ring them ſhould be paid; but why the Prieſts ſhould over and above this, receive a conſiderable Sum of Mony, I ſee not. Is it not evident that this is ſome of the Fruit and Revenue of their novel Doctrin? It ſeems they would fain introduce amongſt us a new Goſpel, according to which ſcarcely any but the Rich ſhould be ſaved, foraſmuch as none but they, are in a Condition to pay well for the Graces

Graces of God, which theſe Men tell us they have at their diſpoſal.

When a Poor Man dies in *Italy*, they bury him without ever Ringing a Bell, or ſaying any Maſs for him, except any one out of Charity will be at the Charges of it for him. They ſay the *Spaniſh* Prieſts do (as to this particular) outvy the *Italians* in Covetouſneſs; and Perſons who have been in *Spain* have aſſur'd me, That when a Poor Man dies, they expoſe his Body in the moſt frequented Street and Thorough-fare of the City, to the end that the People who go and come, may caſt in ſome Pieces of Mony for their Interment. The Prieſts come ever and anon to ſee, whether the whole Sum be gathered; and, if they ſhould find ſo much as one Penny wanting, they would leave the Body there, to ſtink and infect the place, without ever offering to touch it. See here to what a ſtrange height of Shame and Infamy Popery hath reduc'd things! I mean by Popery, all that new Meſs of Doctrins, which only tends to fill the Purſe.

The ſecond Point of Doctrin, which is this, *That the Sound of Bells increaſeth the Devotion of the Faithful*, is built on the ſame Foundation as the former, *viz.* Covetouſneſs and baſe Avarice, or rather downright Rapin and Robbery. The more Bells that are Rung at a Chriſtning, and the longer time they are Rung, the greater portion of Grace doth the Infant

Infant receive: The more Bells, and the longer they are rung at a Marriage, the greater ſhare do the Married Couple obtain of the Grace of Conjugal Love: The more Bells are rung at a Burial, and the longer they are rung, the greater Refreſhment and Ventilation doth the Soul of the Departed receive in the Flames of *Purgatory*, and the ſooner is delivered from them: The more Bells are rung on an Holy-day, and the longer time the Ringing is continued, the more the Perſons that come to Church are made partakers of Heavenly Graces and Bleſſings. But withal it is to be noted, that all theſe *mores* cannot be obtained without *more Mony*.

Proceed we to the Third Point, which is this, *That Bells (by the Grace which is infuſed into them at their Baptiſmal-Conſecration) have the vertue of diſſipating Thunder, of laying High Winds, driving away Tempeſts, and calming of Storms.* There is never a thing in Nature which produceth any effect, never ſo little beyond what is common, but the Papiſts will needs make a Miracle of it. The Sound of Bells, by ſtriking the Air, doth ſometimes diſſipate the Clouds; but ſometimes alſo it ſplits or breaks them, and makes the Thunder to fall upon the very Churches or Steeples where they are rung, as when a Cloud chanceth to be directly hovering over them. The former of theſe effects is a Miracle with the Church

Church of *Rome*, and the Priests serve themselves of it, to give credit to the Benedictions they bestow upon their Bells; notwithstanding that it is very evident at the same time, that the Thunder lights oftner upon Steeples, than upon any other places, and sometimes melts all the Bells, which, one would think, might be sufficient to stop their Mouths for ever on this Point. There is a Little Bell at *Venice*, in the Convent of *Capucins* in the *Judeca*, which has the Vogue of being so miraculous against Tempests; and the People are so Superstitiously possest with it, that when there is the least Storm, if the *Capucins* should chance to neglect to ring it, the People would not fail to besiege them in their Convent, and cut them in pieces. And to the end that all may be attributed to the Merit of this Bell, they do not ring it all out, but only Toll it, so that between each Toll a Man may repeat the Lord's Prayer three or four times.

It remains, that I speak one word of the Fourth Vertue, which is that of *Chasing away Devils*. A Religious *Benedictin* of the Congregation of *S. Maurus* in *France*, once related to me a Story, which evidently proves the contrary. It was then not above Three years ago since it hapned in a Monastery, where he was at that time. These Monks rise at Two of the Clock in the Morning, to go and sing their Mattins and Morning Song. The Devil,

or some Hobgoblin it seems, had taken possession of the Bell, and used to Ring the First Peal, and never fail'd of doing it very exactly at the Hour, without missing one Minute. He continued this good Office to the Monastery for Six years together, so that the Monks found themselves rid of the trouble of Ringing it. A vast number of People from the Towns and Villages thereabouts, believing it to be a Fable that was told them, had the Curiosity to come and see this Bell, which Rung of it self at Two of the Clock in the Morning, without any one touching it; and they themselves were irreproachable Witnesses of it. Now it happened one Night in Winter, that this officious Devil rang his Bell three Hours sooner than ordinary. The Prior of the Monastery, who was not yet gone to Bed, and was Writing of Letters, took notice of the Irregularity; and spelling nothing of good from it, he went immediately to the Door of the Church, where he staid for the Religious; who being waked at the sound of the Bell, and believing that the time for their Devotions was come, went to Mattins; but the Prior sent them all back to their Cells, without suffering any one of them to enter into the Church, telling them, That he fear'd the Devil had a mind to play them some unlucky Trick. Neither was he mistaken in his surmise; for about half an Hour after the Roof of the Quire fell down, and would have buried them all in its Ruins, had they been

been there at that time to ſing their Mattins. The Devil had ſo well gueſs'd at the time when that old Roof would fall, that he knew the Hour and Moment thereof; ſo that he had not put himſelf upon performing this good Office for them, but only with the deſign of doing them a great miſchief, if the Prior had not out-witted him.

To apply this to our Subject: We find here that the Devil was ſo far from being frighted at the Ringing of the Bell, that he Rung it himſelf, and made uſe of it for the bringing about of his Malicious intent. Leave we then this Superſtition of *Bells* to the Papiſts, nor let this hinder us from making uſe of them, as commodious Inſtruments to call Believers together, to ſhew Reſpect to our Dead, and to be made uſe upon occaſion of Publick Rejoycings; yet without believing they can make us better, and without attributing to inſenſible things, the precious Aids and Helps of our Salvation, which are the Graces which we receive from God alone, by the Merits of our Lord Jeſus Chriſt. I feel an unexpreſſible Joy to ſee, that the Proteſtants of *England* have ſo far forgot the Superſtitious Practices of the Church of *Rome*, that it is at preſent a Novelty and ſtrange thing to them, when they are told of them: But on the other hand; I cannot bear to ſee the Papiſts take occaſion from this forgetfulneſs, to calumniate thoſe who have a mind to write or ſpeak of thoſe,

as some of them have done who have said, That I had impos'd upon them, by relating several Superstitions of the Church of *Rome*, the Practice whereof they deny. Amongst other things they have Instanc'd in the Blessing of Eggs at *Easter*: To which I Answer, That they might as well have given the Lye to their *Roman Ritual*, where the said Formular of Blessing them is found at length in these terms:

Subveniat, quæsumus, Domine, tuæ Benedictionis Gratia, huic Ovorum Creaturæ, ut Cibus salubris fiat Fidelibus tuis, in tuarum gratiarum actione sumentibus, ob Resurrectionem Domini nostri Jesu Christi, qui tecum vivit & regnat, &c. Et aspergat Aqua Benedicta.

In English thus:

Let, we beseech thee, O Lord, the Grace of thy Blessing succour this Creature Eggs, *that it may become wholsom Food to thy Faithful, receiving them with giving Thanks to thee, for the Resurrection of our Lord Jesus Christ, who lives and reigns with thee, &c. And let him besprinkle them with Holy-Water.*

In the said *Ritual* we meet with many other Blessings, which I have not mention'd, that are never a whit less ridiculous. We find there Blessings for Houses, for Ships, for Swords, for the New Fruits of the Earth, for the

the Nuptial Bed, for Asses and for Horses, and in a word, for all sorts of Beasts that are sick. And because it's likely the Papists might endeavour to persuade People, that I had impos'd upon them, as to this last instance. See here the very words of it, as they are set down in the Appendix of the *Roman Ritual.*

Primo, Animalia aspergantur Aqua Benedictâ; postea Sacerdos dicat,

Misericordiam tuam, Domine, supplices exoramus, ut hæc animalia, quæ gravi infirmitate vexantur, tuâ Benedictione sanantur, &c.

Aspergantur iterum Aqua Benedictâ.

First, The Beasts must be sprinkled with Holy Water; and then let the Priest say,

We humbly implore thy Mercy, O Lord, that these Living Creatures, which are troubled with great Infirmity, may by thy Blessing be healed, &c.

Let them again be sprinkled with Holy-Water.

I have observed, that in their other Blessings they use but one Asperson of Holy-Water; but that in this they use Two Sprinklings, the one at the beginning, and the other at the end of the Benediction. I cannot give you any Reason for it, except it be, that the Beasts being greater in bulk, seem to them therefore to stand in need of a greater Sanctification. It will not now be look'd upon as a strange thing, what Dr. *Burnet* hath writ in his Letters concerning the Blessing of *Asses* and *Horses*,

which he saw in *Italy*, having here given you the Authentick Form of it, which the Papists cannot deny.

There is another Observance in the Church of *Rome*, which is still more ridiculous than this, which is their Exorcising of *Rats*, *Caterpillars*, *Flies*, and all other Insects between the Feasts of *Easter* and *Ascension*. I my self have assisted very often, both in *France* and *Italy*, to the performing of this Ceremony; and herein I can say, that I have been among the number of Fools: True it is, that it was for our Advantage; for we were well paid for our pains. We go from one Farm to another, from one Country-House to another, and almost upon every piece of Ground we repeat our Exorcisms. We bespeak all these little Insects, no otherwise than if they were Reasonable Creatures, and make use of the Name of God to Adjure them.

Adjuro vos per Deum Sanctum, per Deum vivum, per Deum Omnipotentem, &c.

I Adjure you by the Holy God, by the Living God, by the Almighty God, to depart these Grounds, and to get you gone to Desert and Waste places, where you may not be in a condition of hurting any one, nor the Fruits of the Earth.

(If this be not to take the Name of God in vain, I don't know what is.) Besides, all this

this was nothing, but meer Labour in Vain; becauſe there was not ſo much as one poor Worm or Caterpillar, that offered to budge from its place for all this puther. When we were quite tired with Exorciſing, we went to refreſh our ſelves in the firſt Farm that was next to us, where the good Country People did not fail to ſet before us the beſt that they had. We found ſome amongſt them tho', that were no Fools; They told us, *Sirs, If we did not take the pains to rid our Trees of the* Caterpillars, *your Exorciſms would ſtand us in poor ſtead.* We reproved them for their want of Faith, which render'd the pains we took unprofitable to them. The moſt part of the Peaſants, by way of acknowledgment for theſe Exorciſms, ſend all their Firſt-Fruits to the Prieſts that have Officiated them, ſo that we had always the Firſt-Fruit of every Seaſon.

I was once Invited by a Noble *Venetian*, to paſs the time of *Vintage* with him in the Country at his Houſe of Pleaſure, Two Miles from *Rovigo*, in the *Poleſiné*. When we arrived there, there were a kind of Flies, which (as they ſaid) were fallen from the Sky, and did much miſchief; they ſuck'd and devour'd all the Grapes that were not yet ripe. The Noble *Venetian* deſired me, to accompany the Curate of the Pariſh, in order to Exorciſe them; Accordingly we went thither with five or ſix Clergy-men more. The Heat was ſo exceſſive

that we were forced to go for shelter into every House we met with in the Fields. Now it hapned by Mischance, that he who carried the Holy-Water, (whether by his having drunk much, or otherways) fell asleep in a Cellar, where he was entred to cool himself. We did not take notice of his not following us, and we walk'd almost a Mile to a certain Field, where we were to Exorcise. Here we began to call for our Holy-Water, without which nothing was to be done; but the Man was not to be found, and we were oblig'd to send some Body to seek for him with all speed. We staid there near an Hour expecting him, and during that time the Flies stung us so terribly, that our Faces and Hands were all of a Gore-blood; they plainly shew'd by this their rudeness, that they did not care a Rush for our Exorcisms; and accordingly in our own defence, we dispatch'd them as quick, as possible, and with all expedition return'd to our first House. These Insects we found discharged their fury during the Heat of the Day; for towards Evening one might safely walk abroad, without being molested by them. And then it was that we went and re-commenced our Exorcisms, tho' without the least success; for the Flies persisted to make the same havock as before, until that a continual Rain of four or five days kill'd and swept them all away, better than all the Holy-Water might have done.

I went at another time, during my ſtay at *Bononia*, to Exorciſe the Inſects in the Country, in Company of a Country Curate, who had a very Comical Wit. He had always a word ready to make the Company laugh, and all his Exorciſms were meer Fancies, or perfect Drolling. He did not tye himſelf to the Ritual, or Form preſcrib'd by the *Romiſh* Church, but made his Paraphraſe upon every thing; ſometimes he ſpoke to the *Piſmires*; ſometimes to the *Graſshoppers*; ſometimes he made his Apoſtroph's to the *Rats*, *Lizards*, and *Worms*. He baniſh'd them all one after another, to the Countries which he aſſign'd them for the place of their Exile, and relegated the *Moles* to the Antartick Pole, without once knowing what it was. He had ſcarcely pronounc'd the dreadful Sentence, but a *Mole* came forth out of his Hole; whereupon the Curate cried out, *Courage, my Friends, look! there's one of them which is ready to begin his march.* But the *Mole*, it ſeems, had no mind to take ſo tedious a Journy, and no ſooner had ſmelt the Oar, but crept into another Hole near to it, in the ſame Field. Then one of the Peaſants that was preſent, ran to look into the Hole, to which the *Mole* had betaken himſelf, and ſaid very innocently, *What, Sir, is this the Antartick Pole?* We could not forbear Laughing; and becauſe we ſaw that this was diametrically oppoſite to that great Gravity, that muſt more particularly be

be affected upon these sorts of occasions, we desired him to leave off his Drollery; but he was so habituated to it, that he had much ado to command himself. His way of Preaching also was much to the same purpose, which made, that tho' he was very ignorant, they flock'd from all the Villages thereabouts, to have the divertisement of hearing him Preach. I have been present at many other Exorcisms, and Benedictions of the Fruits of the Earth. The Priests are very willing and ready to officiate or assist at them; forasmuch as it is an employment both pleasant and profitable for those that discharge it. For by this means they take the freedom to enter into all the Country-Houses of Lords and Gentlemen, and into their Gardens, where they never fail of being well Entertain'd. At the time of Vintage they go and Bless the Wine in the Fats; and at *S. Martin*, the Wine in the Cellars.

I might proceed to relate to you, a great number of other Benedictions and Exorcisms, to shew you the Abuse is made thereof by the Priests of the Church of *Rome*; but because I fear keeping you too long upon one and the same Subject, I shall chuse rather, to diversifie it by some other Relation.

I shall take my Subject from a Remark I made at the Abby of *Fossa Nova*, whither I journyed from *Veletre*, after having seen the

Baptizing

Baptizing of the Bell, which I have already described. This Abby is not far from *Terracine*; and it was here that *S. Thomas Aquinas* died, on his Way to the Council of *Lions*. The Curiosity I had to see the Place where he was Buried, made me alight; and the Monks of that Abby, who are *Bernardines*, shew'd me a great deal of Civility. They led me to a Little Chapel under-ground, where they told me that *S. Thomas* was laid after his Death. I desired them to shew me his Relicks; but they told me, They could not answer my Request, because his Body had never been taken up out of the Ground; and that the Altar of the Chapel was built upon his Tomb. But for all this fair Story, I knew very well, that Pope *Urban* the Fifth had bestowed his Body upon the Religious of *S. Dominicus*, who had translated it to their Convent at *Tholouse*; and what I enquir'd concerning it of these Monks, was only to discover their Honesty in the case. I told them also, That I had seen a *Caputin* at *Rome*, who had shewed me a considerable piece of *S. Thomas* his Arm, which he said, the Fathers of *Fossa Nova* had bestowed upon him. I gave them a description of this *Caputin* from Head to Foot, which made them at last call to mind one that was a *German*, who after he had Fudled himself in their Monastery, had with so much Importunity requested of them some Relick of *S. Thomas*; telling them, He was resolved not

to

to leave their Monastery, till they had given him one; that at length they were fain to shew him a great heap of Dead-mens Bones, which was in a Corner of the Chapel, amongst which he had chosen the Relick which he had shewed me. They told me, That they themselves question'd, whether there might not be some Relicks of that Saint amongst all their Bones, because the Earth of the Chapel had been stirred several times; and tho' it was precisely believ'd, that the Body of *S. Thomas* did rest under the Altar, yet they were not absolutely sure of it. This is the Reason (said they) why many Persons have made no difficulty to take some of these Bones, in the Conceit, that they might probably be some of his; or at least in hopes, that the Presence of the Body of the Saint, near whom they had the Honour to Rest, might have communicated to them some Heavenly Vertue.

To speak the truth, these are the very Reasonings, which the Gentlemen of *Rome*, I mean the Pope and Cardinals, make use of every day, with reference to the Holy Bodies, which they fetch out of the *Catacombes*, and which they send so boldly, and so frequently to places of their Communion, to be Worshiped there. These *Catacombes*, in the Sense they take them in, are Subterranean Places, where Believers assembled themselves in the times of Persecution; and where they

Buried

Buried the Corps of their Martyrs; but they also indifferently Buried there the Bodies of all Christians, so that as these places served them for Temples, or places to meet in, so they served them also for Church-yards to bury their Dead. The Popes having in these last Ages, taken into mature Consideration, the great gain they reaped from the Bones of their Saints, had recourse to these places, as to inexhaustible Mines, and indifferently seized all the Bones they met with there: Yea, their Avarice lasht out to that degree, that either not knowing, or not being able to distinguish the true *Catacombes*, they have gone to search for dead Bodies in the Common Sewers, or Subterranean Vaults, which were the Sinks to carry off the filth of the City, and where in ancient times they were used to fling the Bodies of Malefactors, after their Execution. True it is, that amongst them, were sometimes found the Bodies of Martyrs, which escaped the knowledge of Christians. The Popes not having the power to distinguish the one from the other, and to spare themselves a trouble, which besides would have been pure labour lost, by the Power of God himself, which they profess themselves to have, metamorphos'd them all, *dictum factum*, into Saints. The Heathens had also Caves and Vaults, where they caused themselves to be Interr'd with their whole Families; and the greatest part of all these Bones, are now upon the Altars

tars of the Papiſts, under the name of Saints, taken up out of the *Catacombes*. And foraſmuch as the Popes are ignorant of their Names, they baptize them anew, and give them a Name as beſt pleaſeth them, which is the cauſe, why there be found ſo many Saints of the ſame Name. This is alſo the true cauſe of ſo many Conteſts and Trials between the Prieſts and the Monks, who all pretend in good time, to be the ſole Poſſeſſors of the Primitive Saint, of this or the other Name. Theſe Trials are to be determined at *Rome*, by means of Mony, which ſtill inflames the Popes with a greater Zeal, to ſend as many as they can of theſe Saints into all parts, which one day or other will not fail to furniſh them with matter for Trials ſo gainful to them; yea, we may affirm that there be almoſt as many Trials at *Rome*, about Relicks, as about Beneficial matters. Now the Doctrin which ſerves to quiet the Conſciences of the Romaniſts, from the checks that might torment them, for having expoſed, and ſtill daily expoſing ſuch abominable Filthineſſes upon their Altars, is this, that they believe, that what S. *Paul* ſaith, that the unbelieving Wife, is ſanctified by the believing Husband, ought alſo to be underſtood of their Relicks; foraſmuch as all the Bones, which are found in one Vault, are ſanctified by their Neighbourhood with thoſe of one Saint. Or at leaſt, if this won't do, they betake themſelves to their laſt ſhift, which

is

is this, That a good intention is an abundant excuſe for all theſe petty irregularities in thoſe, who continue in the boſom of the Church of *Rome*; ſo that it is enough according to them, to have a right intention of honouring ſuch a Saint, or the Saint, and to receive with Reverence and Obedienee the Inſtruments propoſed to them, for to honour them. They have propounded ſuch like Arguments to the Proteſtants of *France*, to perſuade them to go to Maſs. Why do you fear, ſay they, to adore the Hoſt, as long as you direct your intention to Jeſus Chriſt, who in it is worſhiped? For by this means it will be Jeſus Chriſt whom you ſhall adore, and not the Bread, ſuppoſing it to be ſo: Only be obedient to the Church of *Rome*, and your good intention ſhall ſave you. And they have diſcourſed them at the ſame rate about Relicks.

Now the uſe, that the Prieſts and Monks of the Church of *Rome*, do make of theſe Principles, is this, that there are no Bones whatſoever, no not the Bones of an Aſs or Horſe, but they may make Relicks of them; they need only break a piece of them and tell you, that it is a Relick of one of the Eleven thouſand Virgins that ſuffered Martyrdom at *Collen*, or elſe one of the Soldiers of the *Theban* Legion, who were all cut in pieces at the paſſage of the *Alpes*, for refuſing to Sacrifice to *Mars* the Traveller. They may ſhew you the Rib of a ſucking Pig, and tell you it is a Relick

Relick of one of the little Innocents, who were Maſſacred at our Saviours Birth; or Laſtly, tell you that it is the bone of a Saint taken out of the *Catacombes*. Beſides all theſe, they can give you many other Categories, under which their Relicks are commonly ranked and Marſhal'd; and pray how can you contradict them, as to what they alledge? And as for them, Good-men, they ſalve their Conſciences, by the intention they have, of procuring Honour to ſuch a he or ſhe Saint, for whom they have the greateſt Devotion, or who ſuits beſt with their intereſt.

I was once in the Abby of the Trinity at *Vandome* in *France*, when they expoſed their Treaſury of Relicks: They ſhewed us amongſt other things a Jaw-bone, which the Monks told us was that of S. *Magdalen*; and a very able Phyſician, who was preſent at the ſame time, was ready to maintain to their Faces, and would forfeit his Head, if he did not prove to them, by the Texture, ſcaling and largeneſs of the Bone, that it never belong'd to a human Body, but it was the piece of the Jaw-bone of ſome Beaſt or other. But the Fathers were ſo far from deſiring him to diſabuſe them in the caſe, that they preſently pop'd up another Relick, to put him by his diſpleaſing Diſcourſe. This Relick was that they call the *Holy Tear*, which is ſo famous in that Country. The Tradition they pretend to have concerning it runs thus, that when

when our Saviour wept over *Lazarus*, an Angel gathered up his Tears, in a ſmall Cryſtal Vial, and that having preſerved them a long time, he gave them to S. *Mary Magdalen*, who was then doing Penance, at a place which is called *la Sainte Baume*, near to *Marſeilles*; that in proceſs of time, this Relick was carried to *Conſtantinople*, where it continued during the Reign of the *Greek* Emperour; and being afterwards fallen, together with all the Riches of that great City, into the hands of the *Turks*, a *Turkiſh* Emperour preſented it to *Godfrey* Earl of *Vandome*, who depoſed it in this Abby. It ſeems by this Tradition that it took many turns, before it came thither, and above all, that which I conſider is, that it hath paſt through the hands of Infidels and Enemies to the Name of Chriſt. But for all this, the Roman Catholicks, and above all, the Monks of that Abby, have not the leaſt doubt or ſcruple concerning it; but beſtow upon it the Worſhip of *Latria*, even the ſame they give to Jeſus Chriſt himſelf. Upon any extraordinary occaſion of great Drought, or raging Sickneſs, they carry it ſolemnly through the City, and that with greater Pomp than they do their Holy Sacrament. Theſe Fathers, who are Reformed *Benedictins*, told us, That now for ſo many Hundred years, that is to ſay, ſince the time of our Saviour, the ſaid Tear had been preſerved ſo freſh, as a Tear that actually drops from the Eye. We viewed

this Cryſtal very attentively holding it up againſt the Light, and afterwards took a review of it at the Light of a Wax-Taper, but we could diſcover nothing of what they were pleaſed to tell us. They have recourſe to this Relick in all Maladies of the Eyes, and upon this account, it brings a vaſt Income to theſe Fathers. Surely People had need to be Endowed with a great Stock of Simplicity and good Intention to adore things, which even according to humane Tradition are ſo uncertain and doubtful.

We meet with a Story in the Life of S. *Martin*, which makes it appear, that this good Intention, was not ſo generally in vogue in his time, or at leaſt that the Biſhops did not favour it, at the rate as thoſe of the *Romiſh* Communion do at preſent. There was a Devotion got up at ſome Leagues from *Tours*, towards certain Relicks, which made a great Noiſe. The People ran from all parts thither out of Devotion, and they pretended that great Miracles were wrought upon the Place, and all manner of Maladies healed. S. *Martin* (as ſaith the Hiſtory of his Life, writ by *Ribadeneira* the Jeſuit,) went himſelf thither by way of Devotion; and being at the Place, he was ſeized as it were with a ſecret Inſtinct, or Divine Inſpiration, that the Bones which they Worſhiped in that Place, were not the Bones of Saints. S. *Martin* to be cleared in the Matter, adjur'd the Bones to tell him, whoſe they were,

were; whereupon (adds the Story) was heard a terrible Voice proceeding from the Shrine or Caſe wherein the Bones lay; which ſaid, *We are ſo far from being the Bones of Saints, that we are the Bones of two miſerable Criminals, Murtherers and Robbers on the High-way, who were executed at ſuch a time publickly for our Crimes; and yet of a long time have we been here worſhiped as if we had been Gods.* S. *Martin* having received this Information, immediately commanded the Bones to be caſt out upon the Lay-ſtall.

Good, GOD! If all the falſe Relicks, which at preſent are ador'd in the Church of *Rome*, had Voices, and could but ſpeak, as theſe did, what ſtrange Stories ſhould we hear! Some would ſay, We are the Bones of Heathens, or of Malefactors; others, of Horſes, Aſſes, Dogs, &c. And yet I queſtion very much, whether after all this, they would reſolve to quit them. They would ſay, *It's like that theſe Voices were only the Illuſions and Artifices of the Devil, who is envious at the Glory that is beſtowed on the Saints; and that their Church being Infallible, having propos'd theſe Relicks to Believers to be worſhiped, She can neither err in matter of Right, or in Matter of Fact.* See here a true Portraicture of the Spirit of that Church, as it is at preſent; being ſo far changed, I will not ſay from that of the Primitive times, but even from that of the middle Ages, as nothing more.

But we are to take notice of a distinction here, which is this, That if any Relick should chance to be introduc'd by any other way, but that of the Church of *Rome*, and come to the knowledge of the Popes, they would never suffer it. Father *Mabillon* gives us an Instance of it in his Voyage of *Italy*; for he tells us, That some *Spaniards* having Addrest themselves to Pope *Urban* the Eighth, to obtain Indulgences upon the account of a Saint called S. *Viar*; the Pope being surpriz'd at the Novelty and singularity of the Name, would be informed upon what good ground the Holiness of this Saint was founded, to whom such extraordinary Qualities were attributed in some places: For confirmation of all, they brought him an Inscription containing these Letters S. *VIA R.* But the Skilful and Learned found, that the Inscription was made for a *Præfectus Viarum*; that is, a Person who had the care and inspection of the High-Ways amongst the *Romans*. Wherefore the Pope forbad them any more to expose this their Saint; whereas indeed could they have made out, that this Relick had been bestowed upon them by one of the Popes, his Predecessors, the case would have been alter'd; and we have all the reason in the World to believe, that to maintain the Honour of the Holy See, he would never have suppreſt it as he did.

The

The *Capucin* whom I had ſeen at *Rome*, that had got a Bone of S. *Thomas Aquinas* at *Foſſa Nova*, had already broken it into a thouſand little bits, which he had wrapt up in pieces of Paper, with a deſign of diſtributing them in his Journy, when he ſhould return to his own Country. The *Capucins*, and others who are called *Mendicants*, never carry any Mony about them, and conſequently pay nothing whereſoever they come; but being look'd upon as men full fraught with Relicks and *Agnus Dei's*, the Perſons who entertain them, ask ſome of theſe to be beſtowed upon them; or rather, they themſelves prevent them, by giving them ſome of theſe Preſents before they ſet any thing before them, as being aſſured, that by this means they ſhall procure better Treatment from their Hoſts.

I have on a thouſand Occaſions, in the Company of *Capucins*, ſeen them diſtribute a thouſand Relicks; but amongſt the reſt, I was once in the *Alpes*, in a Village called S. *Gothard*, at the foot of a very high and famous Mountain, which bears the Name of it. I arrived there at Dinner time, and being got into an Inn, I perceived two Fathers *Capucins*, who were warming themſelves at a great Fire, in the beſt Chamber of the Houſe, whilſt their Dinner was making ready. The deſire I had to meet with Company, made me entreat my Hoſteſs to endeavour to perſuade them, to let me Dine with them: They very

obligingly conſented to my Requeſt; and I ſaw that one of the Fathers took the Hoſteſs aſide to a Corner of the Room, and gave her a Paper very neatly folded up. I could not at that time imagin what it might be; and ſoon after Dinner was brought up. After we had Dined, the *Capucins* call'd up their Hoſteſs, and ask'd her what they had to pay? *Truly* (ſaid the Woman) *as for your part good Fathers, your Reckoning is eaſily made; but for this Gentleman here, there is a Crown to pay for his part.* I found my ſhare to be overreckon'd, and that the Hoſteſs had a mind to make up the Expence of her Charity towards theſe good Fathers out of my Purſe. In the mean time one of the *Capucins* told her very pleaſantly, that they did not intend to quit her at ſo Cheap a Rate, ſeeing they had beſtowed upon her the moſt precious Piece in all their Treaſury; but that ſuch a Day, the next Week, they were to paſs by that way again, and that they hoped ſhe would well weigh and conſider the great worth of the Preſent they had beſtowed upon her: Which was as much as to ſay, That they expected to be once more plentifully Treated by her, and that accordingly ſhe would think of providing ſome good thing for them againſt that Day. They began afterwards, as if they had a mind to inſult over me, for that it had coſt me ſo much, tho' I far'd no better than they, and that as for them a ſmall Devotional Preſent had doubly

bly ſatisfied their Hoſteſs, without paying any thing. I demanded of them, what kind of Preſent it was? They told me it was a Relick, but would not ſpecifie it particularly. This put me upon making a pretext to go down, to know of the Hoſteſs what it might be. As ſoon as I came down, I found her very devoutly preſenting the Relick to her Domeſticks in the Kitchin, for them to kiſs it. It was a Tooth forſooth of an old *Box-Comb*; ſhe ſhewed it me, with the Paper in which it was wrapt, whereon was writ with great Letters, *A Holy Tooth of the Comb, wherewith S.* Martha *Combed her Head at* Marſeilles. I viewed it very attentively, and as I was going to wipe off with the end of my Handkerchief, ſome filth that was upon it, that I might with the leſs averſion kiſs it; not that I believ'd the Relick, but to the end I might not give any offence to others (for at that time I was a good *Roman* Catholick) the Hoſteſs would not let me, and in a kind of Paſſion told me, That I was going about to take away the beſt part of the Relick, which was the Sweat of the Saint. I reſtor'd the gay Relick to my Hoſteſs, and return'd to my *Capucins*. I told them, I came from having taken a view of the Holy Tooth of the Comb of S. *Martha*, wherewith they had preſented the Woman of the Houſe, as a Recompence for her Treating of them. I eaſily perceiv'd, that this Complement did not pleaſe them at all; for having

entreated them to tell me, how they came to light upon so precious a Treasure; they Answer'd very fiercly, That it was not their business to give me an account of it. Whereupon I also left them, without using much Ceremony, in order to prosecute my Journy.

Many *English* Roman Catholicks, cannot endure to hear, that they bestow their Adorations upon things that are so very vile and contemptible; but it is only by reason of their Ignorance of what passeth in those Countries where Popery is rampant; for there may be seen things yet far more ridiculous, such as the Lanthorn of *Judas*; the Dice wherewith the Souldiers Cast Lots, which of them should have Christ's Garment; a Shoe of St. *Joseph*; Hair, Paring of Nails, and all manner of Excrements of their Saints and Sainteſſes. The Treasuries of their Churches are top fill'd with these kind of precious Relicks, and the Protestant Travellers, may make themselves very merry in *Italy*, if they will give themselves the leisure to go and see the Treasures which are kept in their Churches, and more especially in the Country, where the *Cupucins*, and other *Mendicants*, take care to leave great store of them. At least they may be sure to find there, those Implements the Papists call *Agnus Dei*, and almost in every Parish, one of S. *Margarets* Girdles. Their *Agnus Dei*'s are pieces of white Wax, upon which is imprinted the Figure of a little

little Lamb, carrying a Croſs upon his Shoulder. The Popes bleſs them in the Holy-Week at *Rome* with abundance of Ceremony, in memory of the words which S. *John Baptiſt* ſaid of our Saviour, *Behold the Lamb of God which takes away the Sins of the World.* They believe therefore, conformably to this, that theſe *Agnus Dei's* do forgive Sins; at leaſt, thoſe that are not very heinous ones indeed; and they almoſt pay as great reſpect to them, as they do to the Hoſt it ſelf: They carry them in Proceſſion, they kneel before them, they pray to them; Secular perſons may not touch them with their Fingers, they muſt be Prieſts, or Monks, or Nuns, to whom the Biſhops give this permiſſion and priviledge. The Nuns make it a great part of their employment to make Encloſures of Silk for them, very neatly wrought with a Needle into all manner of Figures, and then they beſtow them upon ſuch Seculars as Preſent them higheſt, for the Sanctification of their Souls. And beſides the Remiſſion of Sins, they are over and above very good to preſerve a Roman Catholick from all the evil Accidents of this Life.

As to what concerns the Girdle of *S. Margaret*, we are to know, that according to the Tradition of the Papiſts, a great Dragon having offer'd to devour this Saint, ſhe whipt off her Girdle, and having put it about his Body, he immediately became as gentle as a Lamb, and did her no hurt at all. The Prieſts

of

of the Church of *Rome* hereupon believ'd, That this Girdle which had tam'd the Dragon, which they pretend was the Devil himſelf, might as well be of efficacy to tame Women, or rather the Pains they endure in Child-Bed. Wherefore almoſt all of them have pieces of it in their Churches, and ſome of them pretend to have the whole Girdle. Inſomuch, that if all the parts of it were joyn'd together, they would without doubt make a Girdle that would reach the length of the *Strand*, or of *Cheapſide* in the City of *London*. They are the Prieſts and Monks themſelves that carry it to Women Great with Child: 'Tis they themſelves put it about their Bodies, repeating certain Supplications and Prayers; and whilſt they are performing this Function, all the Company muſt withdraw out of the Room. If the Woman chance to be Delivered before the Girdle comes, there's no hurt done, for her Deliverance in this caſe is attributed to the Vow ſhe has made to the Girdle; but if ſhe happens to die, then it is, becauſe ſhe was too backward and negligent in ſending for it; and if it happens, as ſometimes it does, that ſhe dies between the Hands of the Prieſts, having the Girdle actually about her; in this caſe the Prieſts very devoutly ſneak away with their Girdle, and lay it up again in their Chapel, without ſaying any thing but this, that there is no obviating the orders and courſe of Providence.

The

The Priests have brought things to that pass in the Church of *Rome*, that nothing can be done without them; they must be present every where with their Relicks, their Holy Oils, and their Holy Water. Their Benediction of the Marriage-Bed, is a Ceremony that deserves our speaking a word or two of it. The Priests go in the Evening to Bless the Bed of the Married Couple, before they Bed together, in the same manner as God blessed all Living Creatures, after their Creation, giving them the virtue of *Increasing and Multiplying*. After that they have bestowed their Holy Water, they have good Wine presented them to drink, and they help to put the Bridegroom and Bride to Bed. What think you, Sir; Are not these very modest and becoming Occupations for Men that profess Chastity?

I have made mention of all these Benedictions, upon occasion of that of the Eggs at *Easter*, which some Ignorant Papists, and little vers'd in their Ceremonies had denied; and if any should be found to deny any of these here mentioned, we are ready to shew 'em them in the *Roman Ritual*. I have also made mention of some Relicks upon occasion of that of *S. Thomas Aquinas*, which the Monks of *Fossa Nova* pretend to have in their Abby. I shall now continue my Journy towards *Terracinne*, where I arrived very late; and parting thence again betimes in the Morning, I had no leisure to examine any thing there about

about Religious Matters. Only they gave me a ſad Relation in my Inn, of a terrible Deſolation cauſed by a furious Tempeſt about five Days before, all along the Sea-Coaſt from *Terracinne* to *Naples*, in which 14 Ships had been daſh'd againſt the Rocks, or Shipwreck'd on the Sands in ſeveral places. I had heard them ſpeak of it at *Rome* Three days before I came away from thence, but was not then inform'd of all the Particulars of it. The only thing I took notice of in the Account they gave me, ſuiting to my preſent Subject, was, that amongſt the reſt there was one Veſſel loſt, which had been but lately Bleſſed, in order to make it Tempeſt-proof. They told me alſo, That there was a Prieſt in that ſame Veſſel, who was put into the Inquiſition for having burnt his Crucifix, after that it had happily been the Inſtrument of ſaving his life. This Prieſt had a deſign of Travelling into Foreign Countries, and had lighted upon a very good Invention for to ſave his Life, in caſe of Danger. He had cauſed to be made for him a great Croſs of Wood, which was hollow within, but joyn'd very light and cloſe on all ſides, like unto thoſe the Penitents carry upon their Shoulders in the Holy Week; and differ'd only in this, that it had the Image of our Saviour faſtned to it. This Croſs was thus contriv'd by him, that it might be a proper means for him, in caſe he ſhould be Caſt-away at Sea, to eſcape upon it; and indeed, both the

the Shipwreck and his Eſcape, by means of the Croſs, hapned according to the foreſight he ſeem'd to have had of it. There aroſe a violent Tempeſt, the firſt Night the Veſſel put to Sea; ſo that after having been extreamly toſt and beaten by the Waves, it ſprung a Leak, and let in Water on every ſide. All thoſe that were in her, periſhed, except only ſome Sea-men, and our Prieſt, who after that he had made uſe of his great Crucifix, to exhort thoſe who were ready to be drowned, to die well, committed himſelf to the Sea with it, and by this means was driven by the Waves to the Shoar; being thus eſcaped, he had courage enough to take his Croſs out of the Water along with him; and ſoon after met with the Sea-men, that had ſav'd themſelves alſo, who had made a great Fire on the Shoar to dry themſelves, and paſs the reſt of the Night, into which the Prieſt caſt his great Crucifix, and would not ſuffer the Company to ſave it from burning; but the poor Sea-men, who were not accuſtomed with ſuch Sights, were ſtruck with Horror; they ſeized the Prieſt, they manacled him, and drag'd him the next Morning to the Inquiſition; and from ſo black a Crime, as this Action of his ſeem'd to be, inferr'd, That he was a Sorcerer, and had raiſed the Tempeſt. Nevertheleſs, I was told, That he defended himſelf very well; and that in all likelyhood the Inquiſition would releaſe him, becauſe he

he pleaded, That what he had done, was in conformity to the Practice of the Church of *Rome*, with reſpect to Holy things, that are in danger of being profaned, which is to burn them: In like manner he alledg'd, That not knowing how to diſpoſe of his great Crucifix, and being afraid leſt it might be profaned, he had imitated the Cuſtom of the Church in this Point.

This puts me in mind of many ſad Accidents, which daily happen to the Holy things of Papiſts, and eſpecially to that which is the chiefeſt Object of their Devotions, *viz.* the Holy Hoſt, or their Sacrament. I take it for a thing that is ſure and certain, that there are very few days in a year, when in ſome part of the World or other, they are not fain to burn it, or to put it into a filthy ſtinking Hole, to which notwithſtanding they give the fair Title of a *Sacrarium*, or Sanctuary, which is (as it were) the Dunghil, where they caſt forth that which they believe to be the true Body of Jeſus Chriſt, that the ſame may there return to Corruption. I my ſelf have found, upon two ſeveral Occaſions, the Hoſts which are kept in the *Ciboire*, in very bad order: The firſt was near *Orvieto*, in a Country Pariſh, where the *Ciboire* being not cloſe ſhut, and the Tabernacle or Cupboard of the *Sacrarium* not being cloſe joyned, the *Piſmires* had made bold to viſit the Holy Sacrament, and finding the Hoſts to their Tooth, had eaten ſome part of them,

them, and were dragging the reſt in little pieces to their Ant-hills. I acquainted the Curate (after I had ſaid Maſs) with this diſorder, who was much troubled at it; for it was occaſion'd by his Negligence, who had forgot to ſhut the *Ciborium*. He entreated me more earneſtly, than he would have done God, not to ſpeak a word of it to any Body; becauſe, if it ſhould come to the Ears of the Grand Vicar of *Orvietto*, who was already his Enemy, he would have been undone. We therefore both of us endeavoured to remedy it as well as poſſibly we could; and indeed the Biſhop himſelf, had he been there, could have done no more than we did. To prevent all manner of Scandal, we ſtaid till all the People were gone out of Church, and traced the *Piſmires* to their Hole, which went underground; and purſuing it, we found it to lead to a Coffin, wherein there was a Body that was half Rotten, which caſt forth a moſt dreadful ſtink and infection. Foraſmuch therefore, as it was impoſſible for us to ſearch any further, we filled the Hole of the *Ants* with Straw and Wood, and ſet fire to it, in order to conſume the Hoſt, the *Ants*, and all that was in it; and there is no doubt but this ſucceeded according to our deſire. We met with many of theſe little Animals, who being laden with their Sacrilegious Prey, ran up and down the Church, which we pick'd up, and burnt them in a Chafing-Diſh, as many as we

we could meet with, and after that we had well Swept the Church, we cast all the Sweepings into the Fire, and consumed them. This was indeed as much as could be done. But alas! there were several other things, which it was impossible for us to remedy; for seeing that in all probability the *Ants* had been long a labouring at the transporting of these Hosts, the Country People, who all this while came to Mass, had without doubt crushed many of them with their Feet, and had carried away with them pieces of the Host, sticking to the dirt of their Shoes: Yea, we our selves, who had taken so great pains to remedy this Mischance, when we viewed the Soles of our Shoes, found several Particles sticking to them. Now, according to the Doctrin of the Papists, the Body of Jesus Christ is whole and entire in the least Particle, as well as in the greatest, and consequently we may imagin, how great this Profanation was.

I have read something of a Book Printed in *Flanders*, and made by a *Jesuit*, where treating of the Eucharist, he takes upon him to confound the Protestants, by the Examples he alledgeth of Beasts, who have paid their Adorations to the Sacrament. Amongst other things we read there, That *Ants* and *Bees*, having by chance met with Consecrated Hosts, which some Hereticks had thrown away in the Fields, they had with a great deal of Reverence gathered them up, and carried them to their

their Hills and Hives, and having divided themſelves into Quires, they by turns chanted muſically, and ſang forth the Praiſes of God, until the Prieſts being drawn that way by their melodious harmony, came and fetch'd away their Hoſts. What Experiences of this kind the good Father Jeſuit may have had, I know not; but for the good Curate and my ſelf, I am ſure we met with no Muſick.

The ſecond place where I found the Conſecrated Hoſts much abuſed, was in a Little Church near to *Ancona*, in a very moiſt place. I found the *Ciborium* full of Wafers; thoſe that lay uppermoſt ſtuck to one another, and thoſe at the bottom were turn'd into a kind of Glue or Jelly: And foraſmuch as it was evident, that ſome of them were wholly ſpoiled, and the reſt in a fair way to be ſo too, after that Maſs was ended I caſt them all into the *Sacrarium*, which is a Hole made in the Wall expreſs for this purpoſe, and poured upon them great quantity of Holy-Water, to make them ſink to the bottom, and to cleanſe the Orifice of the *Sacrarium*. This was at that time all the Ceremony I uſed to bury that, which I then believed to be the Body of our Lord. Others have found the Hoſts full of Worms; and in other places, the Rats have eat them up whole.

The Divines at *Rome* admit, for the moſt part, as many Miracles in theſe kind of Corruptions, as they do in Tranſubſtantiation:

For after the same manner (say they) *as at the Consecration, the Substance of the Bread is transubstantiated into that of the Body, and that the Accidents of Bread and Wine are supported by the Divine Power without a Subject; so in the next moment to Corruption* (say they) *the Body and Blood of Jesus Christ cease to be in the Host, and in the Chalice; and that God, by his Omnipotence, creates in it another Substance, which becomes the Subject of Corruption.*

I have been an Eye-witness of many other considerable Accidents that have hapned to their Holy Sacrament. It frequently comes to pass that Priests (whilst they are saying Mass) let some of the Consecrated Wafers fall down to the ground, and tread upon them without thinking of it. Others spill the Consecrated Cup upon the Altar; so that the Precious Blood of our Lord runs down on all sides, and is spilt upon the Ground, amongst the Filth and Spittings of the People. Sometimes Priests have been taken with a Vomiting, immediately after Communion. A Priest at *Venice*, as he was lifting up the *Calice*, for the People to worship it, spilt it all upon his Head and Sacerdotal Habit, which was all stain'd with it. These are some of those great Accidents that happen to the Papists, with respect to their Sacrament, and which put them to extream trouble and concern for the remedying of them. The best way they have, is to wipe it up with Tow and Linnen Cloths, which are after-

afterwards caſt into the Fire and burnt, to waſh the Veſtments into which it is ſoaked in ſeven ſeveral Waters, and to ſcrape the Stones and the Wood upon which any of it is fallen; there be ſome Prieſts, who out of Devotion lick them firſt of all, clean with their Tongues. True it is, that, according to the Faith of the Papiſts, if it is the true Body and Blood of our Lord Jeſus Chriſt, they cannot be too careful in endeavouring to gather up ſo great a Treaſure; but in good earneſt, can any Man believe, that it is conſiſtent with the Wiſdom of God, to have plac'd the Body and Blood of his Son, under thoſe accidents that are ſubject to a thouſand Caſualties and Profanations, and this after his having glorified it in Heaven, and ſeated it at his right Hand? They ſhew us a frightful thing in *Germany*, at a place called *Maladurne*, which is a Corporal, or a kind of Tablecloth of Arras, whereupon the Hoſt and Calice are placed, when Maſs is ſaid, upon which there is Imprinted the Figure as it were of the body of a Tree, divided into Seven or Nine Branches; at the end of each Bow, is a Head like to thoſe, they make of our Saviour Crowned with Thorns, upon the Napkin or Handkerchif of *Veronica*: The whole is very ill Drawn, and all the ſtroaks and Lineaments of the Heads are very bungling, neither are all the Heads equally great, or proportionable to one another. But for all that, the Tradition is, that the Curate

of that place, as he was one day Celebrating Maſs, ſpilt the Conſecrated Calice, and that the Bleſſed Blood of our Saviour falling upon the Corporal, did Form all theſe Heads, which therefore they pretend to be Miraculous. This is one of the great *Pilgrimages* of the *Germans*, and you ſhall ſcarce meet with any Inhabitants of the Country towards the Upper-*Rhine*, who have not the Repreſentation of this Miracle hanging in their Chambers, at the bottom of which are theſe words,

Chriſti Sanguis Maladurni in Corporale eſt.

But we are not to believe that God works Miracles without any Reaſon, or without ſome Order, which may diſcover that ſuch Operations proceed from his Hands: But what do we meet with in this Figure, that bears this Character? Would God, think we, demonſtrate to us, that the Blood of his Son Jeſus Chriſt is really preſent in the Sacrament after the Conſecration, by repreſenting an hideous Picture to us of ſeveral Heads, that are extreamly ill made, and are not like one another? Or would he by this means intimate to us, that Jeſus Chriſt is a Monſter, with many Heads? This cannot be affirmed without the greateſt Impiety. For my part, I am well aſſured, that no reaſon can be excogitated, that can either far or near give us to underſtand, the deſign of this Figure. The Devil alſo is too cunning

cunning and ſubtil, to have had any hand in it; for had it been his doing, he would rather have made the Figure of ſome little pretty Child, ſuch as was that, which they ſay appeared in an Hoſt, in the time of S. *Lewis*, King of *France*. It remains therefore, that we attribute this Artifice, to the good Curate, who Celebrated Maſs, and who was willing at once, to draw the Devotion and the Mony of People to his Church. A *Jew* being come to vend ſome Commodities at *Mentz*, in the Houſe where I was Boarded, having ſeen one of theſe Images hanging in the Stove, demanded what it was? Whereupon I immediately opened the Garden Door, and left him, leaving the Woman of the Houſe to anſwer him; for as for my part, I knew not what to ſay to him.

The *Germans* have not many Devotions in their Country, but thoſe which they have are very groſs ones; they dreſs their Saints of both Sexes, in ſuch Antick Habits, that one cannot forbear Laughing in ſeeing them. In moſt of their Churches, they have Croſſes of a Prodigious bigneſs, and they put upon the Head of the Figure, that repreſents our Saviour, great ugly Periwigs made of the groſſer part of Hair, and great Beards of Hemp..

Foraſmuch as I have made mention of the Figure of *Maladurne*, I have a deſire to give you here a deſcription of ſome parts of a *Pilgrimage*, undertaken to this Image, where I

was present my self upon occasion, four years ago. I was Travelling from *Mentz* to *Francfort* about some business; the most commodious way to go thither is by Boat, which sets out from *Mentz* every Morning at seven a Clock. By ill luck, or rather good luck, (because this stop procured me very diverting Company,) I came too late by half an hour, and the ordinary Boat was already got out of sight; but I found another there in the Haven, which was ready to set Sail, to go up the *Main* to *Francfort*. This was a great long Boat or Vessel, which could contain two hundred Persons, and it was well nigh fill'd with Persons of both Sexes, who went a *Pilgrimaging* to *Maladurne*. As soon as I was entred the Boat, they gave me a very good Place, perceiving me to be a Clergy-man; only I was obliged to be silent for the space of near two hours, because I came just at the time of their Meditation, which lasted an hour, and which was followed by many Prayers, and *Ora pro nobis*, which lasted another hour. Afterwards the Father Director of the *Pilgrimage*, who was a Father *Capucin*, having rung a little Bell, gave them leave to go to break their Fast, and silence together. Here it was that all our *Germans*, Men and Women, began to rummage their Bags for Provision; some produced Legs and Shoulders of Mutton ready Roasted, others Gammons of *Mentz*, and Pies, and a hundred other cold Meats, such as were commodious

modious upon such an occasion, not forgetting their great Pitchers and Bottels of Wine, and they strenuously applied themselves to Eating and Drinking, after such a manner, as was able to procure an Appetite to the most difficult and distasted Spectators. Indeed there were some amongst them, upon whom it was not good to cast ones Eyes, because their Viands were so sluttishly wrapt up, and they thumb'd and devour'd it in so slovenly and beastly a manner, that it was enough to turn ones Stomack to see them. All the Meat that was in the Boat, was not common to all the Company, but they Eat in Troops or Knots, according as aforehand they had associated themselves together, of what they had brought along with them, so that some of them fared much better than others. However they expresst a great deal of respect to the Father Director of the *Pilgrimage*, and his Companion, by sending them of the best they had upon their Tables. The Father had the Civility to invite me to come and Eat with him; but having very well breakfasted at my Lodging, before I came away, I returned him my Thanks, without accepting of his kindness. Nevertheless, they were so importunate with me on every side, that I was forced to drink with them; for in *Germany*, they account it a great Crime for a Man to refuse a Health; and on such occasions as these, Men are forc'd to incommodate themselves, how unwilling

ſoever they may be. Their Breakfaſt laſted much longer than their Meditation; however at laſt they were fain to make an end of it, at the Fathers Ringing of his Bell: After which having impos'd Silence, as well as he could, he began a kind of Sermon, wherein he diſcourſed of the great and many Spiritual advantages we receive by going on *Pilgrimage*, and more eſpecially by that of *Maladurne*. Above all, he inſiſted upon the Relation of a long track of Miracles that had been wrought in that place, and which were very Divertizing. Sermon being ended, the Father *Capucin* put all that were in the Boat upon making a Confeſſion of their Faith, and he began with his Companion, asking him aloud, Do you hold in Heart and Mouth, the Catholick, Apoſtolick and Roman Faith? The Brother anſwered, I do ſo by the Grace of God: The Brother put the ſame queſtion to his Neighbour, Do you hold with Heart and Mouth the Faith? *&c.* And he again made the ſame Anſwer, and ſo the ſame Queſtion and Anſwer run through the whole Boat from one to the other, not excepting the Boat-men themſelves. They told me that the reaſon of their taking this Precaution was, to find whether there were any Hereticks in the Boat, and if they had found any, they would have forc'd them to leave the Boat, becauſe they were apt to mock at their Sacred Myſteries and Holy Practices of *Pilgrimaging*. This Confeſſion being

being ended, and all the Company having been found good Catholicks, the Father received the Vows of a Troop of *Pilgrims*, which were come from *Hockum* that Morning, and joyn'd themſelves to the reſt of the Company in the Boat. He made them all to kneel before him, and made them ſay after him with a lowd and audible Voice theſe words, *I* N. *do vow to go to the holy Relick of* Maladurne, *and during the whole Journy, as well going as coming, to be Obedient to the Reverend Father* Blaſius, *Director of the Pilgrimage.* This done, the Father *Blaſius*, (for that was the *Capucin's* Name,) gave them his Benediction, and embraced them one after another, and afterwards ſent them to embrace the reſt of their Companions. I took notice that the Father expreſt a great deal of Civility to theſe laſt come *Pilgrims*, and plac'd them near to himſelf, on his Right Hand. Now it is to be noted, that *Hockum*, whence theſe Men came, is the place where the very beſt Rheniſh Wine grows, and whereof they had brought along with them, a very plentiful Proviſion. Theſe therefore with a great deal of reaſon were placed at the Right, and the *Pilgrims* of *Bacrack*, who had poſſeſt that Place till then, were fain to paſs over to the Left. The Father having Commanded the whole Company to kneel down, pull'd out of his Sleeve a little Image or Figure of the Miracle of *Maladurne*, and having himſelf firſt Kiſſed all the Heads repreſented

ſented on it, he delivered it over from Hand to Hand, that every one might do the ſame; which done, he enjoyned the ſaying of ſeven *Paternoſters*, in Honour to every one of the Heads. Whilſt all theſe Ceremonies, Prayers and Adorations were performing, the Boat Arrived at *Hochſt*, which is a ſmall City, belonging to the Elector of *Mentz*, and where they make an Hours halt to Eat their Dinners. There be very good Inns in this Place, and many ſtept out of the Boat, either to Dine there, or to buy more Proviſions; but the greateſt part, remain'd in the Boat and Din'd there. The Father *Capucin* was ſo very importunate with me, that he oblig'd me to ſtay with him. Theſe kind of Boats are ſo large and long, that always at one end of them, they have a very large Kitchin, where they Boil and Roſte whatſoever the Company deſires. The Kitchin hapned to be very well furniſht that day, and after that the *Capucin* had craved a Bleſſing, we ſat down to Dinner. The heat and fumes of the Meat and Pottage, had ſo extreamly heated the Boat, that one could ſcarcely fetch ones Breath in it, and cauſed a very unpleaſant ſcent, for theſe Boats are all covered with Boards, like Houſes, and they can let in no Air to them, but only by the ſides, and by a Board on the top of the Boat, which they can lift up, upon occaſion. I repented that I had been perſuaded to ſtay and Dine there, and that I had not ſtept out

to

to take a little fresh Air, as others did. But yet to countervail this Displeasure, I took delight to see the *Germans* Eat at the rate they did; for notwithstanding the good Breakfast they had made, they Eat with that Greediness, as if they had seen no Meat in three days. God be praised, said the *Capucin*, I see that Devotion procures a good Stomack. He was a Man of a very good humour, and who had always a Jest at command to divert the Company with; but nevertheless he did one thing which did much displease me, and was very unbecoming the Gravity, which ought always to be inseparable from a long Beard, and especially from one that is a Conductor and Director of *Pilgrims*. Dinner being ended, and the *Capucin* having given Thanks, he granted one hour of Recreation to the Company. This Recreation consists in speaking and acting all sort of Fooleries, and above all in drinking Healths, and eating relishing Bits, and Incentives to Drink, as Gammons of Bacon, dried Tongues, and other Salt-Meats. The Father had for his part, a good Gammon of *Mentz* before him; and having plac'd on his right hand a great Bottle of Wine, which the *Pilgrims* of *Hockum* had bestowed upon him, and another great Bottle of *Bacrack* Wine on his left hand, he plac'd them both on each side of his Gammon of Bacon, and Laughing said, with a loud Voice, so that all the Company might hear him, these Latin words,

words taken out of the XXth Chapter of S. *Matthew*, moſt filthily profaning them: *Grant, that theſe two Bottles may ſit the one on the Right hand, and the other on the Left.*

After this he got into the beſt Humor of the World, and drunk to admiration. I deſired him to tell me, why they were ſo cautelous to prevent, that no Hereticks might lurk in the Boats amongſt them: The Reaſon is, (ſaid he) becauſe they mock us; yea, ſome of them are not afraid to abuſe us very inſolently. Once upon a time (proceeded he) five or ſix of theſe wicked Men play'd us a very ill Trick; they had mix'd themſelves amongſt the Pilgrims, to obſerve what we did. We diſcover'd them at laſt, when after having worſhip'd the Holy Image, I ſent it about for them to kiſs. One of them took it in his hand, and inſtead of kiſſing it, he with horrible Blaſphemies threw it into the Water, ſaying, That *that Image was more like the* Hydra *of* Hercules, *or the Beaſt in the* Revelations, *than like Jeſus Chriſt.* Our Pilgrims ſeeing this horrible Impiety, ran to him with deſign to have pull'd him to pieces; but four or five other wicked Wretches, his Companions, drew their Swords in his defence, and to make way for him to eſcape; and the only way was left him, was to leap over-board, which he did, and by Swimming got to the other ſide of the River. The Rage our Pilgrims were in, to ſee this Wretch was got out of their hands, made them

them fall upon the reſt, and one of them had his Arm run through. I had much ado to appeaſe the Tumult; but at laſt I made them call to mind the Obedience they had vow'd to me; and they let the Hereticks go aſhoar, after that they had ſoundly beaten them. By ill-luck for our Pilgrims, all this had hapned in the Juriſdiction of *Francfort*, whither we were going, and where they are all Hereticks; and theſe wicked Rogues had made haſte and got there before us, and had made their Complaints to the Magiſtrates; who ſent immediately to ſtop or arreſt our Boat, and they carried us all Priſoners to a great Tower, where we were kept till the next day. We expected all of us no leſs than to be made Martyrs; but inſtead thereof the Magiſtrates having taken more particular Information of the Matter, the next Morning ſent to us in a manner to excuſe themſelves, and to tell us, That they wholly diſapproved the Action of thoſe raſh and giddy Youths; and if we had made our Complaints of them, without abuſing them, they would have done us Juſtice: But however, foraſmuch as there had been ſome Blood ſpilt, we were condemned to pay the Charges of the Juſtice, and an hundred Gilders, to be diſtributed amongſt thoſe Proteſtants that had been abus'd by them. The Mony was ſoon found amongſt our Pilgrims, for all did not amount to Half a Crown apiece. The Receiver to whom we paid our Mony told

told us, in a very girding manner, that the only cauſe of all theſe Quarrels was, becauſe in our Pilgrimages we ſwallow'd down more Rheniſh Wine, than Holy-Water. When we were returned to our Boat; we found almoſt all the Proviſions of Victuals that we had left; only they had taken care to viſit our Bottles and empty them, and fill'd them with Water. After that again we had Embark'd our ſelves, I call'd to mind the Holy Image of *Malaturne*, which the Heretick had caſt into the Water, and which we had quite forgot, by reaſon of this Hurly-burly we were engag'd in. I was inſpired of God, to ſend ſome of our Company in a little Boat to ſeek for it; and they found it miraculouſly on the Shoar, amongſt the Sedge. It is the very ſame I have ſtill at this day, and which all of you have worſhip'd this Morning. It was an Image of Paper, faſtned with Starch to a Piece of Wood; neither was it any great Miracle, that being ſuch it did not ſink, or that it was ſtopt amongſt the Sedge. But however, the good Father took it as a great honour to him. He told us this Story with a great deal of Pleaſantneſs, and Laughing ſaid, *We ſhall in the Evening ſee thoſe Devils, that emptied our Bottles*; he ſaid not, *Who have profan'd our Image.*

Whilſt the Father was telling this Story, they drunk Healths to him from all Quarters; and he very frankly Pledged them all out of his two Bottles. When the Hour-Glaſs, which

was

was turn'd up for the Hour of Recreation was run out, they inform'd the Father of it; and he having rang his Bell, all the Company ſhut up their Glaſſes and Bottles, and he took a Book in his hand, to read a Spiritual Lecture, which was to laſt one Hour; which was to be followed with a Meditation of the ſame continuance, as in the Morning: After which, he was to Preach an Hour, and then they were to betake themſelves to their Afternoons Treat, or Collation. The Father accordingly began his Reading with a great deal of Vigor; but he was not gon far, before that the Fumes of the Wine having got into his Head, he knew no more what he read, ſo that his Companion was fain to take the Book from him; neither did he proceed much further in his Reading: For finding that the Father Director, and moſt of the Pilgrims, were Nodding and Snoring on every ſide of him, he very fairly laid down his Book on the Table, and leaning his Head upon it, fell aſleep for Company. Never in my life did I ſee ſuch an Image of Devotion, as was then to be ſeen in this Boat. Thoſe who could neither Sleep, nor take Tobacco, ſet themſelves to Chat together, and to tell Jeſts and Merry Tales, to make Laughter. They could not Play at Cards, becauſe all manner of Gaming had been forbid them. I for my part, being no Pilgrim, got upon the Deck of the Boat, to take a little Air; where I found a Gentleman of

Mentz,

Mentæ, whom I was acquainted with, and with whom I diſcourſed a good while concerning this Pilgrimage. I told him, that I was extreamly ſcandaliz'd to ſee ſo much Brutality acted amongſt Chriſtians, and that even in the midſt of thoſe Exerciſes, in which they pretend moſt to Devotion. He told me, that I had ſeen nothing as yet; that they had yet a Day and an half to be on the Water, and to lead the ſame manner of life as I had ſeen; and that afterwards they were to Land at a certain place, from whence they had almoſt two days Journy through Woods to *Maladurne*, which all of them went on Foot; That this was the moſt pleaſant and merry part of all the Journy, for that they were us'd to go and ſing amongſt the Rocks, where there were moſt Raviſhing Eccho's; afterwards, they would go further, to find ſome pleaſant place or other, where all the Company might ſit down upon the Graſs, whilſt the Father was Preaching to them.

After Sermon they continued their Journy a little further, till they came to ſome delightful place, amongſt ſhady Trees, where they refreſh'd themſelves with Eating and Drinking. The Father Director made thoſe that were the moſt able and ſtrong amongſt them, to carry the Proviſions, beſides what every one carried of their own. Here they did eat all of them in Common, and an equal and abundant diſtribution was made to every

every one, both of Meat and Drink. The greateſt trouble and inconvenience they have, (ſaid he) is to carry thoſe, who after their Meals are found Drunk; for theſe the Men were obliged to carry by Turns on their Shoulders, or to lead them under the Arms, until they had a little digeſted their Wine. If at any time it hapned, that the number of thoſe that were Drunk, was too great for the reſt to lead or carry them, then all the Company was oblig'd to make a Halt, till they were come to themſelves again; for they are all bound by Oath, not to leave any one of their Company behind them, for fear of any Accident that might happen to them. The Father *Capucin* ſhewed himſelf always very favourable to this ſort of People, becauſe frequently he had been one of the number, and had been in his Turn carried upon their Shoulders. When the Pilgrims were arrived at *Maladurne*, the Father Confeſſed them, and Abſolved them of all the Faults and Exceſſes they had committed during their Journy, and gave them the Communion with his own hands; afterwards they went to Viſit the Holy Relick; and having ſtaid there the remainder of the Day, he led them back again by the ſame way that they came, to the Boat, making them repeat the ſame Exerciſes they uſed in going.

I desired this Gentleman to tell me, after what manner these Pilgrims pass'd the Nights. I knew already, that as long as they went by Water, they laid down in the Boat, and slept in their Cloaths, every one in his place, in leaning their Heads one upon another. And this indeed was in a manner the only thing that I found to be very troublesom in all their Pilgrimage. But I was very desirous to know, how they Lodg'd when they Travell'd by Land, and whether they could meet with Beds enough for all their Company, considering their great Numbers? The Gentleman, at this Question of mine, fell a Laughing, and told me, That he found that I was not over well acquainted with the Custom of *Germany*; and that there were no Beds to be found, except only in great Cities, and along the Upper *Rhine*, where I had Travelled: But, that in all other Parts, there were none to be found; and that Travellers thought themselves very happy, when they could meet with fresh Straw to lye upon. The way therefore of our Pilgrims Lodging was after this manner: They got into Barns, or the Peasants Houses, where they procur'd for their Mony some Bundles of Straw, which they spread upon the Floor, and stretch'd themselves along upon it, like Herrings, Men and Women pel-mel together, of what condition soever they may be, without having any thing wherewith to cover themselves.

True

True it is, that I had already had ſome experience hereof; for having once paſſed up the *Rhine* from *Collen* to *Mentz*, with a Count of the Empire, who had with him the Counteſs his Wife, and two Sons; we were fain to lye two Nights upon Straw, in two pitiful Villages, without being able ſo much as to procure a Bed for the Counteſs. The Rats and Mice skipt over our Faces all Night, and we had nothing to cover our ſelves with, ſave only our Cloaks. However, I did not conceive this to be ſo common in *Germany*, as this Gentleman inform'd me. We were yet engaged in our Diſcourſe about our Pilgrims, when we heard the noiſe of our *Capucins* Bell; this made me go down into the Boat, to ſee what they were going about next. I found the *Capucin* a rubbing of his Eyes, and demanding what of the Clock it was, and how far we were got. They told him, that he had Slept three Hours, and that they were come near to *Francfort*. He teſtified his Trouble, that he had not been in a condition to put them upon their Holy Exerciſes; but *the Spirit is ready*, (ſaid he) *and the Fleſh weak*. Well, there was now no remedy; and foraſmuch as he perceiv'd that the Collation Hour was come, he enjoyn'd all the Company to fetch out their Bottles. The Pilgrims therefore fell again as heartily to their Eating and Drinking, as if they had neither Eaten nor Drunk all the Journy. Indeed the thing I admir'd moſt,

was to ſee, how they could Eat and Drink at the rate as they did; and yet this was not all, for two Hours after they were to go to Supper.

They had ſcarcely begun their Collation, when the Boat arrived at *Francfort*. I ſtept out of the Boat in the Haven, after having taken my leave of the Father, and all his Holy Company, who were to ſtay there an Hour, to take in ſome freſh Proviſions. If I had not had ſome buſineſs at *Francfort*, which I could not put off, I believe I ſhould have been induc'd to Accompany theſe Pilgrims to *Maladurne*, and by this means ſhould have been in a condition, to have given you an entire deſcription of this Pilgrimage, and of the pleaſant Adventures, which ſeldom fail of being coincident with them; but for want of a favourable opportunity, I can give you no more but this ſmall ſhred of it. I ſhall only tell you, That this was the good Fathers Trade all the Summer long. When the Pilgrims had performed their Vows, he brought them back again to the place where he had taken them up, after having firſt given them a great Benediction, and ſome Indulgences, which he ſaid he had received of the Pope; and thus having diſpatched them, he provided himſelf again with others.

See here the good Fruit which the Miracle of the ſpilling of the Blood of Jeſus Chriſt has produc'd, which was wrought to confound the Proteſtants, and to repleniſh the Children of the Church with Heavenly Graces. I ſhall not need trouble my ſelf in Moralizing this Subject any further, as being that which carries its Moral along with it. I only beg Pardon of the Proteſtants, for the Shame I have caus'd them in relating ſuch a Story; and the Fault I have committed herein was the greater, becauſe it had no great reference to my *Neapolitan* Journy; neither indeed had I inſerted it, but becauſe this Second Days Journy from *Veletre* to *Terracine* prov'd very dry and barren, and did not furniſh me with ſufficient Matter to entertain my Reader. However, I cannot but think, that ſuch like Matters of Fact may in ſome ſort deſerve to be made Publick, and I don't believe I ſhall have occaſion, to write of them any more. And ſo I return to my Journy.

OBSERVATIONS ON A JOURNY TO NAPLES.

The Third Days Journy.

UPon the Way from *Terracinne* to *Fondi*, a moſt ſad Spectacle preſented it ſelf to our Eyes: We ſaw about a Score of *Sbirries*, who ſurrounding the Houſe of a Peaſant, had block'd up all the Avenues thereof, and whoſe Countenances ſhewed, that they had met with a Prize. Having enquired what

what the matter was, they told us, That they had ſeized a Nun, who had made her Eſcape from a Convent, with the help of a young Man, who had ſtollen her away. The deſire we had of ſeeing her, made us ſtay there above an Hour. At laſt, they brought her forth out of the Houſe, with Irons on her Hands and Feet. They ſet her upon a Horſe, to which they bound her faſt with a great Chain, which they had put round her Waſte. She did not ſeem to be above Eighteen years of Age, and was tolerably handſom. She made dreadful Outcries and Lamentations, and the Deſpair that had ſeiz'd her was ſo great, that ſhe beg'd of all the Paſſengers, they would be ſo kind as to kill her. She made ſeveral Attempts, to throw her ſelf down from her Horſe, but all in vain; for they had bound her ſo faſt, that it was impoſſible for her. We were not above Five Miles from *Fondi*, whither they were carrying her, and we followed her all the Way, at leſs than half a quarter of a Miles diſtance. The Throng of People, that came running in from all Parts to ſee her, was ſo great, that we had much ado to enter the Town, for fearing leſt ſome Inſurrection might be caus'd by ſo Tumultuous an Aſſembly. As ſoon as ſhe was entred, they ſhut the Gates, and we were forc'd to ſtay without near five Hours; after which, with a great deal ado, we at laſt made a ſhift to get in. Every one ſpoke ſo differently of the Matter, that it was

very difficult for us to learn the preciſe Truth; but the greateſt certainty we could gather from their Relations were, That it was only a ſimple Eſcape of a Nun, who did not like her being coup'd up in a Convent. She was of the Order of S. *Francis*; but they told us, That about a Month ago, three Nuns of the Order of S. *Bernard*, had made their Eſcape with better ſucceſs; for having taken their Way towards the Sea-Coaſt, they met with a *Turkiſh* Veſſel, that took them in. The Relation of ſo ſtrange an Adventure touch'd me to the Heart, and fill'd me with a juſt Indignation againſt the Church of *Rome*, for having erected ſuch States of endleſs Reſtraints, and ſo contrary to Natural Liberty, that thoſe who have been ſo unhappy as to be engag'd in them, are afterwards deſirous to quit themſelves thereof, at the coſt of embracing a perpetual Slavery amongſt a moſt Barbarous People, and the greateſt Enemies of Chriſtendom.

I had conceiv'd a deſign in the LETTERS I have Publiſhed, to Treat of the Nuns of *Italy*; but ſome Reaſons having oblig'd me, to Publiſh them ſooner than I intended, I had not the leiſure to reduce that Matter in order, which yet is of importance enough, not to be paſs'd over in Silence. Wherefore I ſhall ſpeak of them here, by occaſion of this Nun of *Fondi*, and ſhall make it the Entertainment of this Third Days Journy.

I do not pretend here to diſcourſe of the Inſtitution of Nuns in the Church of *Rome*. It is known, that notwithſtanding the ſame may be thought ancient enough, yet is indeed but novel, and took its riſe at a time, when many other Weeds of *Superſtition* began to over-grow the Church. I ſhall only make it my buſineſs, to repreſent the State of the Nuns as it is at preſent. The Motives which engage them to this kind of Life, their Occupations or Employments in the Convents, and their Intriegues abroad, together with the Scandals, which this forc'd kind of Life doth from time to time produce.

We may aſſert in General, That all the Monaſteries of the Females in *Italy*, are very well Founded, that is, Endowed, except ſome few, where the Nuns profeſs the Poverty of S. *Francis*; as thoſe are, who are called the Poor *Clariſſes*, and ſome others. Beſides theſe great Foundations, they have alſo a Caſual Revenue, which amounts to no leſs than their yearly Incoms: For all of them take in Penſioners, and there is never a Religious Houſe, that hath not at the leaſt Threeſcore or Fourſcore of them, who all pay great Penſions. The *Italians* put out their Daughters to Board in Convents, in like manner as we put them here to Boarding-Schools, to learn all ſorts of Work becoming Gentlewomen. There are in every Convent ſome Nuns deputed to take the care of theſe Boarders, and Teach them.

All

All their Works belong to the *Nuns*, who Sell them, driving a considerable Trade by this means to their great Profit. The *Italians* send their Young Daughters at the Age of five or six Years into the Monasteries, and of this great Number, some are to return again to their Parents, after a certain time, and the rest make themselves, or are forced to become *Nuns*; so that these Schools are the fruitful Nurseries, whence the Monasteries are Peopled and receive their Complement, and without which they would soon become Deserts, there being few *Italian* Families, who have seen a little of the World, and are come to the Age of Discretion and Knowledge, that are willing freely to Imprison themselves there, notwithstanding they be kept in a kind of continual Slavery in their own Houses.

The Parents of these little Boarders, know so well how to command the Spirits of the *Nuns* that Govern them, that by this means they do what they please; and to discover the Secret in one word, it is by Presents. If they have a desire that their Daughter should be a *Nun*, these Governants and Mistresses forget nothing of what they think may incline them to it. They will talk to them a thousand times a day, of the advantages of a Religious Life, which may be reduced according to them, to the following Heads:

In

In the First place, they will tell them, that a *Nuns* Habit, becomes them extreamly well, and that the Vail makes them look as handsome again, as the common secular Dress.

Secondly, That they shall be always sure to Eat and Drink of the best, and that they shall never want any thing conducive to a pleasant recreative Life.

Thirdly, That they shall live in great Honour, and that after two or three years, they shall have the respect of being called Mothers.

Fourthly, That they shall always have the freedom to see and speak with their Kinsfolks and Friends at the Grate; yea, to Treat them with good Dinners, and splendid Collations in the Parlour, with the Mony that shall be allowed them for their Boarding.

Fifthly, That afterwards they shall be dignified and raised to Religious Charges and Employments, one of them shall be Mistress of the Novices, another the Governess of the Boarders, others again, Sacristans, Overseers of the Provisions, Prioresses; yea, that all of them in their Turns, may become Lady Abbesses.

And in the Sixth and Last place, They do not fail to add to all the rest, that they shall be sure of Eternal Life. To this purpose a *Nun* of *Vicenza* told me very pleasantly, that they Preached only six Beatitudes to them, and that they always wanted two to make them

them perfectly happy, *viz.* Liberty and a Husband.

Besides these, there be many other lesser Reasons, which may engage Young Girls to make themselves *Nuns*. Some enter upon this kind of Life, because they have some of their Kindred that are *Nuns*; they have an Aunt or a Cousin in the Monastery, or some She Friend of theirs. Others engage themselves in this Profession, because they know that they cannot make so fair a Figure in the World, as they fain would; others again, because they find the Monastery, the Gardens, and Chamber allotted them, to their liking; and some also, because they are at liberty to Jest and play the Fool, as much as they please. In a word, a hundred other Motives of this Nature, do not fail to give the first start to the Vocation of these Girls. But the most unhappy of them all, and those whom I truly pity, are those, who not suffering themselves to be cajoll'd by these petty Amusements, have their Thoughts fixed upon the loss of their Liberty, upon the great Temptations they expose themselves to, and who, besides all this, have a natural Antipathy against all these kind of Maxims, and who openly protest, they can never resolve to embrace a Monastick Life; and yet for all this, will they nill they, must do it; their Parents, from a Family-Interest, will have it so; these Cruel and Unnatural Monsters press them to it; and if this proves

Ineffectual

Ineffectual, they proceed to Outrageousneſs and Blows; yea, even to threats of killing them with their own Hands, if they do not pronounce the impious and Sacrilegious Vows; for ſo I call thoſe Vows which are made againſt ones Will, and where the Will doth neither accord with the outward act, nor with the Tongue that utters them.

I had almoſt forgot to relate to you the Ceremony that is performed ſome days before theſe Young Virgins take upon them the Religious Habit. They allow them a Week to go and take their leaves of their Kindred and Friends, and they Attire them in the Richeſt Clothes that can be had, and which are commonly Embroidered with Pearls and Precious Stones, that have been borrowed up and down: They put a rich Crown upon their Heads, and a Scepter in their Hands, as it were to ſignifie thereby, that they are entring upon a State of Life preferable to that of Queens, and in this Pomp they are led in a Coach through the City, and carried to all their Kindred, where they never fail of being Sumptuouſly Entertained. There are no Young Women, who ſeeing them paſs by, with all this Pomp and Magnificence, do not wiſh themſelves to be in the ſame Condition. But the Miſchief of it is, the Feſtival doth not laſt always, and the day of their putting on the Habit comes, in which theſe Young Ladies are carried in Triumph to the Convent; as ſo many Victims they

they are going to offer up to the Avarice of their Parents, to the Intereſts of their Family, or to ſome other Predominant Paſſion; for as for the Glory of God, that is not a thing that comes in competition in *Italy*, on theſe ſort of Occaſions. The moſt part of *Nuns* will tell you, two or three years after their Profeſſion, that they have been impos'd upon, or that they have deceived themſelves, and that the Motives which have enclin'd them to embrace this kind of Life, were ſome little fooliſh Conceits or Trifles, the deſire whereof has quite left them. But poor unhappy they, there is no Remedy left for them.

The Ceremonies of their taking the Habit are very Magnificent, and no leſs Ridiculous. The Abbeſs of the Convent will needs appear at this Solemnity, in her Pontifical Habit, and Acts the Farce of *Pope-Joan*, with her Croſier-Staff in her Hand, and her Miter upon her Head: The ſignings with the Croſs, and the aſperſions of Holy-water are never wanting in abundance. But after a great many Preliminaries, they come to the point in Hand, which is to uncaſe theſe Maidens of their Secular Habits, and to put upon them thoſe of the Religion. And all this while they have gayety enough in their Looks; but when they come to cut off their Hair, then it is that the moſt of them can hold no longer, but burſt forth into Tears; which probably proceeds from ſome remainder of Love, they

ſtill

ſtill have for that, which they have taken ſo much pains to Cultivate and Adorn, and that which makes the faireſt Ornament of the *Italian* Ladies, who cannot endure any thing upon their Heads, but their own Hair, which they frizle, curle and bind up in different manners, enterlacing them with Flowers either Artificial or Natural. It may be alſo, becauſe at that time, they have a more Lively Senſe of the loſs of their Liberty, they are then entring upon. For tho' they are allow'd one or two years of Novitiate, before they make Profeſſion, or engage themſelves by a Solemn Vow, yet they never afterwards refuſe to do it. The *Italians* have reduc'd a *Nuns* leaving her Monaſtery, to that pitch of Diſhonour and Infamy, that a Maid who had been Whipt by the publick Executioner, in the moſt publick places of the City, or who had been Stigmatized and ſtood under the Gallows, might appear with leſs ſhame in Company, than a Religious, who ſhould leave the Monaſtery after ſhe has taken the Habit. So that after once they have made the firſt ſtep, they are in a fair way, or rather in abſolute neceſſity of making the other alſo.

And foraſmuch as the buſineſs here lies rather in quitting the World, than the Spirit of it; the *Nuns* are very cautelous, not to receive any *Nun* amongſt them, without being aſſured of a Penſion for them from their Parents, of at leaſt 100 Crowns a year, which ſerves

ſerves purely and ſimply to buy her things ſhe has a mind to, and which may give her ſome ſatisfaction and palliate her Reſtraint. I knew a *Nun* of the Monaſtery of S. *John* the *Baptiſt* in *Bononia*, whom her Parents allowed a Piſtol every day; with this Mony they buy the Materials they ſtand in need of for their Works, which afterwards they preſent to ſome of their Friends, or elſe Sell them for Mony. They are alſo obliged with the ſaid Mony to perform the Offices of their Religious Order, by turns, at their own Charges. She who is the Sacriſtan, muſt during her year of Officiating, provide the Wine that is uſed at Maſſes, and the Wax that is Burnt upon the Altar. The Overſeer of the Mouth Proviſions muſt Treat the *Nuns* at her own Charges, at the Principal Feſtivals of the year, with all manner of Curioſities and Dainties. They are oblig'd alſo every one in their turn, to furniſh a Maſs for their Preacher, and their Confeſſor; and herein it is, they endeavour to outvie one another, which is the reaſon why theſe Fathers lead ſuch Delicious Lives, and are ſo indulgent in Pardoning of their Sins, to whom they are beholding for ſo many good Bits. Beſides all this, they have the liberty of Treating their Relations and Friends, who come to Viſit them at the Grates, and of giving them Collations in the outward Parlour. In a word, I am ſure, that if their Penſions were Ten times more than they are, they would

would not be to ſeek for Means to ſpend them. This neceſſity of having ſo much Mony, at one daſh, excludes all poor Maidens, and thoſe of midling Condition from all Religious Houſes, and their Parents find it more for their Intereſt to Marry them, except they have a mind to make Convert Siſters of them, (that is, Servants to the other Nuns,) or poor *Clariſſes*.

The Convents of Nuns are no otherwiſe lookt upon at preſent, than as a convenient means of diſcharging Families of ſupernumerary Encumbrances. The *Italians* commonly Marry no more than one or two of their Children, and ſo all the reſt are forced to become Prieſts or Monks, if they be Boys, or Nuns, if they be Girls. However it muſt coſt them a Penſion, for without it, they will never be received. The Call of God to any of theſe States, is no longer owned, except they bring along with them a good Purſe to atteſt it. Is it not a thing to be Lamented, to ſee the Papiſts have the impudence to reproach the Proteſtants, that they have Sacrilegiouſly aboliſhed theſe Sacred Retreats, where the Virgins have their Liberty, *to follow the Lamb whitherſoever he goes?* Is it not evident as the Sun at Noon-day, that before they will open their Gates to them, the Enquiry is not whether they have *Oil in their Lamps*, but whether they have *Mony in their Purſes?*

Let us now take a view, how those who have the happiness to be Admitted, do employ their time there. I confess, I speak somewhat improperly, for no Body is permitted to go and take a view of them; but however, we may make a guess of it by the Works that come from them; the most Curious Laces and Points, the most rich and sumptuous Embroideries, and the most exquisit Handy-works, Artificial Flowers, Pretty Knacks and Curiosities, with a thousand other Toys, are the most serious Occupations of these Holy Recluses; so that indeed, tho' they be retir'd from the World themselves, they are wholly busied to glut and satisfie the Vanity of it in others. But the Master-piece wherein they excel, is their Skill in preparing all Dainties and Enticements of the Palat, to preserve Fruits, to make Sweet-Meats, dry and liquid, all sorts of Pastry-Works, and White-Meats; all which shews them to have very dainty and licorish Palats. All this is compriz'd in *Italian* under the Words of *Roba Dolce*, or *Roba di Monache*: *If any would have them to make a Piece of Pastry, or to Dress any other dainty Dish, they must send them as much more of the Ingredients, as can enter the Composition; for it is known, they will be sure to take the one half for themselves; and besides, they must pay Dearer for the Fashion, than it would cost them at the Cooks: But withal it must be confest, that they get for their Mony something that is far more neatly done, and delicious, than if the Cooks had had the handling of it.*

If they ſeem Covetous on one hand, on other Occaſions again you'l find them as Liberal and Profuſe; yea, one may ſay of them, That they do not addict themſelves to Avarice, but that they may be in a better condition to exerciſe their Liberality. When any Feſtivals are celebrated in their Churches, all the Prieſts and Monks that Officiate in Saying Maſs, are ſure to be diſmiſt with their Handkerchiefs fill'd with Biskets and dried Sweet-Meats; and they who perform the Evening-Service, are afterwards conducted to the Parlour, where they have a Collation preſented them, of all manner of exquiſit Dainties and excellent Wines. I once hapned at *Milan* to be preſent at one of theſe Collations of the Nuns of the Monaſtery *Magiore*. All the Cruſt of their Paſtry-Work were made of Almonds, Pine-kernels, and Piſtaches, which had been beaten or ground into Flower. An Old Prieſt ſeeing this Exceſs, could not hinder himſelf from ſaying, *O, Dio, Come potiamo mangiar queſto ſenza Peccato! Good, GOD, It's poſſible to eat this without Sin!* But a young Nun anſwered him, *Si, ſi Signor, è coſa buena per i vecchi: Ay, ay Sir, It is a good thing for Old Men.* They are more ready at their Jeſts and Drollery, than thoſe who are moſt Converſant in the World. Yea, what is more, there reigns in their Cloiſters a Spirit of *Impudence*, *Effrontery*, and *Impiety*, beyond what is found elſewhere; which proceeds, as I believe, from the ſecret Rage they have

conceiv'd, for having loſt their Liberty. They abandon themſelves, as far as they are able, to all manner of Luxury; and were it not that Modeſty well becomes a Writer in this kind of Matters, I could relate Facts to you that would make your Hairs ſtand on end. In order to remove all occaſions of ſuch Enormities, the *Italian* Biſhops have taken care to double their Grates, which were only ſingle before, as they are ſtill to this day in *France* and *Germany*. The firſt Grate is about a Foot diſtant from the ſecond Grate; and the Bars are ſo cloſe ſet together, that one cannot thruſt in his Fiſt. Moreover, they have moſt expreſly forbid all manner of Perſons, as well Eccleſiaſtical, as Civil, (except it be Kindred to the Second Degree) to go to ſee them, or ſpeak with them, without an expreſs Permiſſion ſet down in Writing, and Signed with their own Hands, or of the Vicar General, deputed over the Monaſteries, upon pain of being Proſecuted in the Eccleſiaſtical Court, and condemn'd either to Priſon, or to pay great Fines.

In a word, it may be truly ſaid, That they have taken more Precautions, to hinder all Men from Viſiting them, than if they were ſtruck with the Plague. But yet all theſe rigorous Prohibitions, do not hinder their Parlours from being always well fill'd with Company; and the *Sbirries*, who have Orders to make a ſearch in the Parlours, and at the Grates of Con-

Convents, dare not ſo much as come near them; for all theſe Nuns commonly have very powerful Relations and Friends, who would take care to get their Legs and Arms broke for them, ſhould they ever offer to attempt the leaſt thing that might diſpleaſe them. To ſpeak the Truth, theſe Prohibitions ſerve only to enflame the *Italians* the more, to go and Viſit them, if it were for no other thing, but becauſe it is a thing forbid. *Omnis Prævaricatio dulcis: Every Sin is ſweet.* Yea, what is yet more aſtoniſhing, is, That the Biſhops forbid all Prieſts upon pain of Suſpenſion and Impriſonment, to celebrate Maſs in the Convents of Nuns, without having an expreſs Permiſſion for ſo doing; by which they ſufficiently give to underſtand, the ill Opinion they have conceiv'd of their Nuns.

I have found amongſt my Papers one of thoſe Licenſes, which I got at *Venice*, in order to ſay Maſs in two Churches of Nuns, which are therein ſpecified. The Contents of this Licence ſeems to me curious enough to deſerve a Publication; it is Printed, and begins in theſe Terms.

Licentia Celebrandi Missam in Ecclesiâ Monialium.

Aloysius Sagredo, Miseratione Divina Patriarcha *Venetiarum, Dalmatiæque* Primas.

Dilecto nobis in Christo Reverendo Domino . . . . . Salutem in Domino. Havendo noi veduto le fedi & attestationi fatte in scritto, della tua buona vita, costumi e fama; in virtù della presente nostra si concediamo Licenza di poter per il corso di mesi tre, celebrare la Santa Messa, nella Chiesa esteriore delle Monache del Monasterio di Santa Maria *del* Pianto, *è di Santa* Maria *de'* Miracoli. *Mentre però tu vadi tutto vestito modestamente. Non mostri nel tuo habito, e persona vanità, ò lascivia alcuna. Porti continuamente la Chierica apparente & proportionata à Sacerdoti. Non parli con Monaca alcuna; ma ricerando il bisogno, solamente con la Conversa ò Converse destinate al servitio della Chiesa esteriore, e dicose necessarie appertenenti all' officiatura della Sante Messe con brevissime parole. Non tratti con alcuna Monaca, ò con altre per via di lettere, ò di presenti, ò in altra maniera. E anco in tutto il rimanente tu prenamente osservi tutti gli Ordini & Constitutioni Patriarcali e' Sinodali. Altrimenti la presente Licenza resti nulla; onde per tal nullità tu incorri nella pena di sospensione a Divinis ipso facto;*

facto; & in oltre reſti ſoggetto a poter eſſer con altre pene arbitrarie caſtigato.

Dat. *Venetiis* in Patriarchali
Palatio, die 20.7bris 1689.

Aloyſius Patriarcha.

I was willing to ſet this down here in *Italian* word for word, as it is in the Printed Copy, that the Emphaſis thereof might remain whole and entire. In Engliſh it runs thus:

Aloyſius Sagredo, by the Grace of God, Patriarch of *Venice*, and Primate of *Dalmatia*.

TO *Our Beloved in Chriſt, the Reverend* . . . . *Greeting in our Lord. Having ſeen the Teſtimonies and Atteſtations in Writing of thy good Life, of thy good Manners and good Reputation; We by theſe Preſent grant unto thee the Permiſſion, that thou maiſt (during the time of Three Months) celebrate Maſs, in the Outward Church of the Nuns of the Monaſtery of our Lady of* Pity, *and in that of our Lady of* Miracles. *Provided notwithſtanding, that you repair thither, being modeſtly dreſt; That thou make no ſhew, either in thy Cloathing or Perſon, of any Vanity or Laſciviouſneſs; That thou wear thy Clerical Crown or Tonſure, as does become a Prieſt; That thou do not ſpeak to any Nun; and when need requires, be it only with the Converſe, or Siſters Converſers, appointed for the Service of the Out-*

ward Church; and this neither, save only it be about things necessary, and that respect the Celebration of the Holy Mass, and this in few words. That thou have nothing to do with any Nun; or others (that is to say, the Boarders or Pensioners) by Letters, by Presents, or any other way. And that moreover, in all other things, thou do observe all the Patriarchal and Synodal Orders and Constitutions. Otherwise we declare these Presents to be void, and that by this Nullity thou shalt incur the Penalty of Suspension à Divinis ipso facto, *and shalt moreover be punished by other arbitrary Punishments.*

Given at *Venice*, in our Patriarchal Palace, the 20th of 7ber, 1689.

Aloysius Sagredo, Patriarch.

We may easily perceive from all this, the high Opinion the Pastors of the Church of *Rome* have of the Virtue of their Holy Recluses; and without question they have reason for their taking all these measures about them. The Priests are forbid to speak with them, because Experience hath taught, that in their Discourse they did only Cajole and Court them. They are forbid to make them any Presents, because they are well assured, that the Priests never give any thing for nought. And in the third place, they forbid them having any Commerce with them in any other manner; I leave it

it to you to conjecture what the meaning of that may be.

The Priests, for their parts, do not much concern themselves with all these Threats. They say, That Suspension *Ipso facto* signifies nothing, except it be publickly declared by a Sentence; and they know well enough, that their Colleagues will never proceed to such an Extremity against them; forasmuch as in their time, they have been as guilty of the same Transgression, as themselves. Some will have it, That the Punishment of Suspension with the rest expresst in the Licence, cannot light upon any, but such who are guilty of all the Particulars there prohibited, that is, who Discourse with, send Presents, write to them, and have commerce with them; but that they who discourse, or have commerce with them, without Writing, are not of that number. In a word, The most Clear-sighted perceive, that these Prohibitions are only made to secure the Honour of the Superiors, who otherwise might be accused by the Seculars, for conniving at all these Disorders, which daily happen in these Matters, and which, according to a Jesuitical Interpretation, are sufficient to quiet their Consciences. They say, That the Bishops after all, never had the intention of Suspending them. Thus notwithstanding they Court the Nuns, yet they continue to say Mass, and to perform all the Sacerdotal Functions, without feeling the least scruple in so doing.

The

The *Italians* do not always pay their Viſits to the Nuns for the Love they bear them, but more frequently to conſult with them, and concert the means of accompliſhing ſome great deſign, or to manage ſome Intriegue abroad. The Nuns commonly have the qualification of a Deviliſh Spirit, and it is matter of aſtoniſhment to ſee, how young Women ſhut up in Cloyſters, as in a Priſon, are notwithſtanding able to act at a great diſtance with ſo much power and efficacy. Is a Man engaged in an unjuſt Trial, or does he ſtand in need of the Favour of ſome Great Perſon; the beſt means for him to ſucceed, next to the Jeſuits, is to addreſs himſelf to the Nuns. Has a Man a mind to compaſs ſome Amorous project; if you can but once get them to embark in it, you may be in a manner ſure of ſucceeding. I ſhall to this purpoſe relate to you, the ſubtil Intriegue of a Nun of *Milan*.

A certain Count courted a young Lady, whom he was extreamly pleas'd with; but he had no means of ſeeing her, ſave only at Church, when ſhe went on Sundays to Maſs, or ſometimes in paſſing by her Window, after the *Italian* manner. He had taken notice of the young Ladies Smiling on him, and from thence concluded, that without doubt ſhe would prove favourable to his Wiſhes: So that nothing remained now, but the finding out a way for a free and ſecret Interview, wherein the Count found an inſuperable difficulty; for

for her Mother, who was a Woman of Honour, was ſo true a Sentinel to her Daughter, that ſhe was inſeparable from her, and never ſtirr'd out of Doors without taking her along with her. This was a buſineſs indeed, that requir'd the Intriegue of a Nun to compaſs it. He addreſſeth himſelf to an Ancient Mother of the Monaſtery *Magiere*, to whom he promis'd 20 Crowns, in caſe ſhe could make him obtain his deſire: The Old Nun undertakes it. To this effect ſhe writes a Letter to the Lady, wherein ſhe deſires her to come and ſpeak with her, for that ſhe had ſome ſecret and charitable Advice to give her concerning the Carriage of her Daughter, and ſignifies the Hour, which would be moſt proper for her to come. The Mother being very impatient to know what the matter might be, did not fail of going to her, leaving her Daughter at Home. When ſhe was come, the Nun told her, That ſhe had ſent for her, to put her in mind to double her Care in obſerving her Daughter; that it was taken notice of, that a Count was paſſionately enamour'd of her; and that her Daughter anſwer'd him with Caſts of her Eye. She made a ſhift, with her long Diſcourſe, to ſtay this good Woman near two Hours in the Parlour; and all this while the Count, who had received all neceſſary Inſtructions, was with the young Gentlewoman. The Mother return'd to her Houſe, with a Reſolution to make good uſe of the Advice the Nun had given her; but the

more

more assiduous her Precautions were, the more reason she found to be astonish'd, after some Months at her Daughters, being big with Child. She urged her to that degree, that she oblig'd her to declare how the thing had happened. But what could the Mother do? It would have been in vain for her to have undertaken to trouble the Nun upon this account, because in so doing, besides the loss of her Daughters Honour, she might very well have lost her own Life into the bargain; for the Nuns are no less able and expert in bringing about their Revenge, than in managing a Love intriegue. The most part of the violent Deaths that hapen in *Italy*, are carried on by their means, and therefore it is that I have said, that they have a deviliſh Spirit. Those that have any Enemies in *Italy*, are very cautious of drinking any Liquors of their Preparing, or of their Sweet-Meats, or Pastry-Work. There are too many funest Examples to this purpose.

There is to be seen in the Mad-house at *Milan* a poor Gentleman, whom they make to pass for a Fool or Madman, tho' indeed he be not so. The thing was brought about by the Stratagem of a Nun, the account was given me of it, is as follows. This Gentleman had a younger Brother, who was desirous to make himself Master of his Estate; in order whereunto he took occasion to get his Brother go along with him to Visit the Nuns, who be-

stowed

ſtowed a Collation upon them, and the Elder Brother having drunk a Doſe, fell down to the Ground, as if he had been quite Dead. However the Poiſon it ſeems had not been ſo well prepared, but that he came to himſelf again. The Nuns in the mean time being extreamly concern'd that their deſign had not ſucceeded, Publiſhed that he was a Fool, and that they had ſeen him carry himſelf like a Changeling in the Parlour: Whereupon his Brother cauſed him to be Seized, and to be carried to the Mad-houſe. It is a place from whence no Body is ever ſuffer'd to come forth, and where all the actions and words of thoſe, whom they have once thruſt in there, be they never ſo rational and compos'd, are interpreted and wreſted to Folly. It was to ſpecial purpoſe for him to ſay there that the Nuns had Poiſoned him, when they made that a ſtrong argument to prove him a Fool, for entertaining ſuch thoughts of them. And by this means his younger Brother is at preſent ſtill in full Poſſeſſion of his Eſtate. This was the account they gave me of this Story.

That which makes the Nuns ſo bold and daring in theſe ſort of Enterpriſes, is, becauſe the Civil Magiſtrate cannot take cogniſance of any thing they do, and their Superiors that Govern them, receive too many good Treats from them, ever to uſe them roughly. Beſides, the moſt Rigorous Sentence that can be Pronounced againſt them, is to Condemn them

them to be shut up in the inmost part of their Monastery, and to Fast so many days a Week, with Bread and Water. They themselves do execute the Sentence, for no Body hath the power to enter into their Convents to force them to it; so that we must not imagine them to be such Fools, as to be overcruel to one another. And if an Abbess or Superiour, should attempt to have the Sentence executed according to the Rigor of it, they would get the whole Body of Nuns about their Ears. So that by this means, they are secur'd from the fear of ever dying an infamous Death; yea, or so much as to suffer any thing considerable, whereas a poor Secular Female, being convinc'd of the like Crimes, would be drag'd to the Gallows, or Burnt alive. Nay, there are some who excuse them of all these Enormities, upon the account of their being Recluses; for why do the Seculars, say they, go to them? We must not come near the Beast, if we have no mind to be bit by it. And they, on the other hand, conceive they may justly deceive the World, because they have once for good and all deceived them, and made them lose their Liberties, by forcing them to become Nuns.

The Roman Catholicks may well expect that these Monstrous Vocations, will one day produce nothing but Monsters. 'Tis too great a Violence done to the natural Right, which every one hath to his Liberty, to pretend to force

force people to a Condition, which they can never after change: But it is ſtill a greater Tyranny to handle thoſe as the moſt infamous Criminals, who make the leaſt attempt for to recover it. The following Hiſtory which is a very true one, and happened at *Milan* about four years ago whilſt I was there, is a moſt ſenſible proof thereof. A *Dominican* Nun of the Number of thoſe, whom their Parents force to ſhut themſelves up in a Cloiſter, having made ſerious Reflections upon her engagement, found that her Parents in order to deceive her the better, had falſified the Date of the Extract, which they had taken out of the Regiſter of her Baptiſm, and had made her a year older than indeed ſhe was, to engage her the ſooner in a Monaſtick Life. For it is to be noted, that the Canons declare all thoſe Profeſſions to be Null and Void, which are made before a certain Age, there preſcribed, tho' there be but one day wanting; and our Religious was not ignorant of it. She therefore reſolved to quit her ſelf of her Profeſſion, as being null and invalid. The Abbeſs of the Convent gave advice thereof to her Parents, who immediately repaired to the Monaſtery, and having given a conſiderable Sum of Mony to the Abbeſs, they deſired her to joyn with them, to hinder her coming out from thence. The ſhorteſt and ſureſt way was to make her paſs for a Fool. Accordingly the Abbeſs and ſome of her Confidents

fidents Publish'd that her Brains were crackt; but because she was not so Craz'd, but that she could upon occasion, give good Reasons of what she said, she was forbid the Parlour, and never suffer'd to come to the Grates. Thus this poor Creature was forc'd to live in this desolate manner for some years, without being able to come to the Speech of any Body. In the mean time, having dexterously manag'd the Spirit of a Converse Sister, she took upon her to deliver a Letter from her, to the Cardinal Archbishop, to whom only it belongs to take Cognisance of the Affairs of Nuns in extraordinary Cases. She most humbly represented to him, in her Letter, the reasons she had to reclaim or retract her Profession, and the great Cruelties which the Abbess, at the Instigation of her Parents, had exercised against her, since they had discover'd her Intent. The Cardinal far from being touch'd by the Justice of these Remonstrances, suppos'd, that by granting her Request, he would give an occasion to the rest of the Nuns, to follow her steps, and make them desirous to examine the day and hour of their Professions: Wherefore he immediately sent his Orders to the Abbess, to shut her up more closely than before; conformable to which Order, she was shut up in the inward Prison of the Monastery, where she continued five years, with the allowance only of a little Bread and Water for her Nourishment, and being

being cruelly Whipt thrice a Week. The Nuns, as I have ſaid before, exerciſe a very ſweet and mild Juſtice one towards another; but if there be any found amongſt them, who have a mind to quit the Convent, to theſe they are inexorably Pitileſs and Cruel. They fear, leſt being got out from amongſt them, they might Divulge the infamous Wickedneſs they commit, and as an honeſt Man told me, they are of the humour of the Devils, who wiſh Men would Damn themſelves, to have the more Company in Hell. *Solatium miſerorum eſt habere Pares: 'Tis a comfort to miſerable Perſons that they are not alone.* Our poor Priſoner in this her extream Miſery found none, but this ſame Converſe Siſter, who had deliver'd her Letter to the Cardinal, that had any pity for her, who took upon her, to deliver another Letter for her, which ſhe had addreſt to an Honeſt Gentleman, in whom ſhe had a great deal of Confidence; who accordingly reſolv'd with one of his Friends, to do his utmoſt endeavour to ſet her at Liberty. He, by means of this Converſe Siſter, furniſht her with Inſtruments to break her Priſon; and on a certain Night, according to the Meaſures they had before taken, they drew her with Cords over the Wall, and being entred into the Coach, that ſtood ready for her, ſhe deſir'd the Gentlemen to carry her to *Genoa*. The Nuns in the mean time, took ſo charitable a care of this poor Creature, that a day

and almost two Nights past, before ever they perceiv'd that she had made her escape; and she was already arriv'd at *Genoa*, before the Report of it came to *Milan*. The Nun being got to *Genoa*, about Eleven a Clock at Night, made the Gates to be open'd to her, and having taken up her Lodging in the best Inn, she presently sent to acquaint one of the Principal Magistrates of the City, that she desir'd some Body might immediately be sent to take the care of her, and to discharge the two Gentlemen, that had brought her thither, that all might be satisfi'd of their Honesty and good intent in this Undertaking; and that they had not endeavour'd to Steal her away upon any motive of Licentiousness. This Sage and prudent behaviour of hers, which did not at all bespeak her a Fool, as her Enemies misrepresented her, was well approv'd of by the Magistrates of *Genoa*. They receiv'd her with extraordinary kindness, and promis'd to afford her their utmost Assistance. They appointed Commissaries to receive the Reasons of her leaving the Monastery, and having found them good and just, they writ to the Court of *Rome*, to inform his Holiness what had past, and to receive his Orders about it. It was in the Papacy of *Innocent* XI. who was a great Enemy to all those, who deserted their Convents; for they say of him, that he sent to the Gallies every one of the Monks, who after having quit their Monasteries, humbly

humbly addreſt themſelves to him for Relief, without hearing any of their Reaſons. Conformable to this Humor of his, he order'd the Magiſtrates of *Genoua*, not to meddle any more in that matter; and immediately to ſend back the Nun to her lawful Superior, the Cardinal Archbiſhop of *Milan*, who would take care to do her Juſtice.

This Order was very cruel; for this Cardinal being accuſed by the Nun, for having been ſo far from hearing her Remonſtrance, when ſhe had recourſe to him, that he cauſed her to be Impriſoned and Abuſed, was become her moſt dangerous Adverſary. This made theſe Gentlemen, to write a ſecond time to the Pope, to repreſent to him theſe Inconveniences, and to diſcharge their Conſciences. But *Innocent* the XIth was too firm in whatſoever he had once reſolved on, (and it may be this was the only Fault he had) and redoubled his former Orders, with greater expreſneſs than before, threatning them (in caſe of delay) with Excommunication. Thus theſe Gentlemen, who were unwilling to involve themſelves in Trouble for the ſake of a Nun, ſent her back three Months after, with a good Guard, to *Milan*: Every one pitied her condition, and believed the Archbiſhop would receive Orders from *Rome*, for to hear her Caſe. But in the mean time, ſhe was ſent back to her Convent, and the Nuns ſhut her up in her Dungeon, and three or four Months after ſhe was never heard

of more. *Engliſh* Women have great reaſon to bleſs GOD, that ſuch a Barbarous Tyranny is at laſt aboliſh'd in *England*; for they may be ſure, that if ever *Popery* ſhould ſet her Foot in *England* again, they would not fail to build Priſons for them every where (I mean Monaſteries,) where, in ſpight of their Teeth, they would be made to renounce the World. It being therefore a thing in a manner impoſſible, for a Nun ever to get out of a Monaſtery, it is much better for them never to think of it.

Now forasmuch as the Profeſſion of renouncing the World, does not make one really dye to it, ſo they ſeem, on the contrary, to have taken the reſolution of cleaving to it more than ever, and to follow the Maxims of it, as far as is poſſible for them to do, and more than it may be they ever would have done, had they ſtaid in it. Their Habit ought to be very plain, without Pride or Affectation; but we find that they have been very ingenious in reducing them to another paſs. Only ſetting Silk aſide, which they may not wear, they uſe the fineſt and moſt curious Woollen Stuffs they can meet with; and every thing about them is ſo neatly made, and to that degree of Curioſity and Exactneſs, that there is no uneven Fold or Stich to be found in them; and certainly, there be a great many to whom a Religious Habit is much more advantagious, than a Secular, a making them to appear more comly and hands

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ſom. Some of them let their Hair grow on the fore-part of their Heads, and take great care in frizling of it. They wear alſo Laced Head-dreſſes under their Veils, as likewiſe Neck-Laces, Bracelets, and Pendants in their Ears; and in a word, the moſt of them Paint themſelves to exceſs.

I went once to ask leave to ſpeak with a Nun of the Monaſtery of S. *Thomas* at *Vicenza*. She made me ſtay for her an Hour and an half in the Parlour, and came at laſt ſo Curl'd and Painted, that ſhe e'en frighted me. She excus'd her ſelf, for having made me ſtay ſo long, becauſe forſooth, ſhe durſt not preſent her ſelf before me diſorderly. This Nun gave me a plain and downright deſcription of all that paſt in her Monaſtery; the Antipathies, the Jealouſies, the Amorous Intriegues, and the Parties that reign'd amongſt them. They were at that time in a great Diviſion amongſt themſelves; ſome being of the Emperor's Faction, others of the *French* Kings. They who were of the Emperor's Side, could not endure to hear the others ſpeak well of his Enemy. There hapned one day (as ſhe told me) a very furious Battle between them, upon this account.

A Nun at Dinner-time drunk a Health to the *French* King: The *Imperialiſts* not being able to brook it, they came to Words, and from Words to Blows. They flung the Diſhes and Plates, and whatſoever elſe came next to hand, at one anothers Heads; ſhe ſhewed me her Veil,

which was yet all stained with a Sawce out of a Dish they had flung at her. This vexed her more than all the rest; for the *Italian* Women, but more especially the Nuns, are exceeding neat and cleanly: She endeavour'd her Revenge in flinging a Chafing-dish full of hot Coals in the Face of the Party that had thus Affronted her. And she continued to demand of me, Whether there might not be means found to signifie her Bravery to the *French* King, and that she doubted not, but that if he were informed of the Zeal she had for his Glory, he would send for her to *Paris*, and make her an Abbess there. These poor Maidens are very apt to intoxicate themselves with a thousand such like Fancies. When they are weary of Quarrelling and beating one another, then they betake themselves to Jesting and Fooling, and compose Comedies and Farces to make one another Laugh.

The Reverend Dr. *Burnet*, now Lord Bishop of *Salisbury*, did not exaggerate the matter, when he saith, That *He had seen some of them that were not over modest*. They make no difficulty of representing in their Plays, *Venus*'s and *Lucretia*'s wholly to the Life; they Sing profane Songs, and altogether unworthy and unbecoming Persons consecrated to God; they act Dances and Postures that are extream Lascivious, and all that they speak in them, is commonly conceiv'd in Terms admitting a double signification, whereof one sense is always

ways either impious or wanton. They commonly have very excellent Voices, and understand Musick perfectly well; but if there be any impure or lascivious Air, that is that which pleaseth them best, and which they make choice of, to entertain the Company with. That which is the most enormous thing of all, is, that not only in these their Comedies, but also (O unheard of Profanation!) in their Divine Offices for Sundays and Festivals, they intermix these filthy Songs, which they blasphemously pretend to be made in imitation of the *Song* of *Solomon*. All the Debauched Youth of the City, about this time, flock'd to the Church of the *Cœlestines* at *Milan*, where these Nuns equally tickled their Ears and Fancies by the sweetness and lasciviousness of their Songs. The Scandal grew at last to that Excess, that the Cardinal sent his Orders to have their Church shut up, and absolutely forbad them to sing Musick any more.

'Tis the Custom in the World, for Men to Court Women; but in these Religious Orders, on the contrary, the Nuns Court the Men; they write Amorous Notes to them; they send, to entreat them to come and see them; and there are few Nuns, that have not two or three, to whom they are more particularly linked in Affection; and they are so well skill'd in disposing their Times, that they never meet together in the Parlour. They are very Jealous of them, and should they once understand, that

any one of their Lovers had discours'd with any other Nun, besides themselves, they would immediately quit them, and would find a time to be revenged on them. I take them to be very unhappy in this, That they desire so strongly, what is so difficult for them to enjoy. Some amongst them do so far enflame their Imaginations about their Amours, that they run Distracted; and others are so immoveably determind to what they long for, that they actually apply themselves to the inventing of Means, that may bring them to the possession of what they desire: Of these, some give themselves to the Devil; and to this purpose they tell a Story, That upon a time, a Nun being resolved to give her self to the Devil; He plainly told her, *He would not have her, because she was more Devil than himself.* 'Tis for this Reason that we are told so many Stories of Nuns, that are Possessed. Others endeavour for Mony to corrupt the Turn Keys and Maid-Servants, that have the Care of the Outward-Gates, to admit their Gallants at Night by the Tower. Some have pluck'd away whole Grates from the Parlours; others have broke through the Walls, or have made Passages under-ground; and it happens frequently enough, that by their Cunning, they get the Keys of the Great Gate of the Monastery from under the Lady Abbesses Pillow; or that they are so happy to meet with one Key or other, that can unlock it. There is also another Little Gate in

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the Vestries, by which the Priests enter, to go and carry the Holy Sacrament and Extream Unction to those that are Sick, and by which they convey the Ornaments of the Altar: Now, to get the possession of this Door, they need only to gain her who is over the Vestry. But the most sure way to obtain their desires, is, when a whole Community of Females agree together, to take their Pleasures. Of this there hapned a most infamous Instance, about seven or eight Years since, amongst the Nuns of *Bresse*, which made a great deal of Noise in *Italy*.

These Religious finding themselves quite weary of keeping their Vow of *Chastity*, agreed amongst themselves to admit their Lovers into the Monastery, and having all bound themselves in an Oath of Secrecy, they wrought hard, to make a Passage Under-ground, under the Walls of their Enclosure, and which was to end in the House of a young Gentleman, who was one of the Plot. Their Undertaking had so good success, that the Nuns enjoy'd the Galants as often as they pleased. In the mean time there was observed a great change in these Recluses; they became more modest in the Parlour, and more assiduous in the Quire, than ever they had been before. Their Confessor, who was a very Aged Man, being incapable of taking part in their Amours, was not thought fit to be admitted to the Secret. They informed him in their Confessions and secret Con-

Conferences, that they felt from time to time such Raviſhments and Internal Joys, as they could no way expreſs; without telling him, whether they belong'd to the Soul or Body. And this good Man, who took all in the beſt ſenſe, and who alſo attributed in part this their Converſion, to his own good Prayers for them, went to the Biſhop of *Breſſe*, and made his Report to him; telling him, That *his Nuns were all of them become Saints to that degree, as to ſuffer Exſtaſies and Raviſhments.* The great Opinion the World had conceived of their Sanctity ſtill increaſed more and more, when the greateſt part of theſe Nuns undertook to obſerve a Six Months Retirement in the Inner part of their Monaſtery; making a Vow, That during all that time they would never come to the Grate: This was to hide their Big-bellies, and Child-bearing.

In a word, they had many Children, and this infamous Commerce laſted many years. The World has been ſince aſtoniſhed to conſider, how it was poſſible to be concealed for ſo long a time, without making a Noiſe in the World; for there were above a Score of Youths that were of the Gang. However, as Wickedneſs always drags its own Chain, this alſo was diſcover'd at laſt by [illegible]e Cook-Maid. This Sifter finding her ſelf abandoned and neglected, becauſe ſhe was very Ugly; and moreover, finding her ſelf overcharg'd with Work, by reaſon of the Cawdles and Broths, and

and a thouſand other extraordinary things, which ſhe was oblig'd to make for thoſe that were in Child-Bed. Beſides, whenever the young Galants came at Night, they always brought ſome dainty Bit or other along with them, which ſhe muſt Dreſs for the reſt. One of the Nuns, on a time, having very indiſcreetly jeared her for the bigneſs of her Noſe, ſhe was ſo extreamly nettled at it, that in Revenge, ſhe by way of Raillery reproach'd her with her Big-Belly: From theſe ſtinging Jeſts, they proceeded to high Words, and in fine, the Cook-Maid was baſely abus'd by them. The next Morning ſhe ſends a Letter to the Vicar-General of *Breſſe*, wherein ſhe informed him, That ſhe had a Matter of great conſequence to diſcloſe to him, provided care were taken to ſecure her Life from the Revenge of the other Nuns. The Grand-Vicar was ſo poſſeſt with the high Eſteem he had conceiv'd for theſe Recluſes, who of late had undertaken the Reforming of themſelves, with ſo much Edification, that having heard what the Cook-Maid had to ſay, he immediately called her a Viſionary. But ſhe perſiſting to maintain what ſhe had diſcovered to him; and offering to make it appear, that three of the Nuns were actually with Child, and that two of them had been lately brought to Bed; the Grand-Vicar at laſt reſolv'd to perform a Viſitation of the Convent. Many of the Nuns perceiving, that there was ſomething extraordinary in this Pro-

Proceeding, endeavoured to make escape out of the Monastery; but they were all stopt in their flight, and brought back to their Convent, where they found very pretty Children, Males and Females, in the Cells of these Nuns, who call'd them their Mothers.

The Bishop having been inform'd of it, drew up an Indictment, and sent it in all diligence to the Tribunal of *Venice*, which is established to take cognizance of Matters relating to Nuns; (for *Bresse* is a *Venetian* City, depending upon the Republick both in Temporals and Spirituals.) This Tribunal is very severe, and never fails of punishing things with the extreamest vigour. In the mean time all the Young Men, who knew themselves guilty, had time to save themselves, some in *Switzerland*; others in the Country of the *Grisons*; and others in *Germany*, as having by good-luck nothing but the *Alpes* to pass. Some days after, a Sentence was pronounc'd and publish'd against them, as severe as ever had been seen. Their Goods were confiscated, their Houses razed to the ground, and their Heads set at a price. I was troubled to find amongst this number one of my Scholars, the Son of a Procurator of S. *Mark*; but some time after, I had the satisfaction to understand, That he was come freely of his own accord, to put himself in Prison, in order to his Justification; which he did to so good purpose, that he was acquitted.

There

There were many Persons in *Italy*, especially amongst the Priests and Nuns, who condemned this so severe and so publick Proceeding of the Republick, which had made the matter to be much more Nois'd abroad, than otherwise it would have been. They said, it would have been much better to have suppresst it wholly, as they do at *Rome*, and in all the other Governments of *Italy*; because the Hereticks on the other side of the Hills, and more especially *Geneva*, are never wanting, when such Matters as these happen, to make the best Advantage of it, or, to make use of their Phrase, to *Butter their Cabbage with it*. As for the Nuns, they contented themselves with setting a strict Guard upon them for some time, and with stopping up the Conveyance they had made under their Walls. For above a year together, the Gentlemen of *Bresse* durst not pass along the Streets, near to their Monastery, for fear of incurring a sinister Suspicion. See here the common End of the Amorous Intriegues of Nuns, and tho' indeed they do not always make so much Noise, it is because those who ought to take cognizance of them, pretend to have more Prudence than the Tribunal of *Venice* made use of on this occasion.

There be two sorts of Superiors of Nuns in *Italy*; for some of them are immediately subject to Bishops, and others to some Generals of Orders, of the same Rule that they profess. Those that are under the Conduct of Bishops, are

are ſomewhat better Govern'd; but they who are under the inſpection of Monks, do for the moſt, wholly give the Reins to their Paſſions, and lead a moſt infamous Life, tho' with leſs Noiſe. The Monks will ſcarcely ever ſuffer any Seculars to frequent the Grates of thoſe whom they Govern, that they may keep the Affections of theſe Maidens entirely to themſelves. If any diſorder chance to happen, all is kept very ſecret, becauſe this would turn as much to their Diſhonour, as to the diſgrace of the Nuns. There are a Thouſand Stories abroad in the World, of the Loves of Monks and Nuns, and I find no difficulty to give credit to them, ſince the Information I my ſelf have had thereof, during my abode in *Italy*, from Perſons, whom I can belive; but am reſolv'd to paſs them by in ſilence, for fear of offending Chaſt Ears.

'Tis a Prodigious thing to ſee how Nuns have multipli'd themſelves in *Italy*, and the vaſt quantity of Convents they have, as well in every City, as in the Country. There are almoſt as many different Orders of them, as there are of Monks. Amongſt the reſt there are alſo She Jeſuits, which commonly are call'd *Urſulines*, who more particularly undertake to Inſtruct Young Girls. In *Italy* they are oblig'd to be Cloiſter'd, tho' in *Switzerland* and in *France*, they are not under that engagement. I was ſurpriz'd to ſee that the *Italians*, who are accus'd of being

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ing become ſo effeminate ſome Ages ſince, have not yet introduc'd amongſt them a pleaſant Order of Nuns, which is extreamly multipli'd in *France*; I mean that of *Fontevrault*, which contains ſomething ſo odd in its Inſtitution, and in its Obſervances, that foraſmuch as I do not believe I ſhall have any opportunity of entertaining you further about Nuns, I ſuppoſe you will not find it diſagreeable, if I give you here a ſhort Relation of them, if it were for nothing elſe but to repreſent to you, to what a height Folly and Deluſion are mounted in the Church of *Rome*.

A Perſon whoſe Name was *Robert d' Arbriſſel*, having been followed by a great number of Men and Women, in the Woods of *Fontevrault*, who had been perſuaded by his Preachments to embrace a Monaſtick Life, he gave them the Habit, and placed them in ſeveral Cels in the Year 1100. And being of a very complaiſant Humour for the Sex, he undertook to overthrow the Order of God, and of Nature, to oblige Women, by giving them the Superiority over Men. Some ſay he did this, becauſe of the great Devotion he had to the Bleſſed Virgin, and more particularly to honour the Recommendation Jeſus Chriſt made of S. *John* the *Evangeliſt* to his Mother, when he was upon the Croſs, as may be ſeen in the XIX Chap. of the Goſpel of S. *John*, Verſ. 26, and 27. *When Jeſus*

ſus therefore ſaw his Mother, and the Diſciple ſtanding by, whom he loved; he ſaith unto his Mother, Woman, behold thy Son. Then ſaith he to the Diſciple, behold thy Mother. And from that Hour that Diſciple took her to his own Home. He pretended it might be gather'd from hence, that Women were to Command Men; at leaſt he conceiv'd, that Men acquired a greater degree of Perfection, by ſubmitting themſelves to be obedient to them. Accordingly, he would have the Monks ſhould oblige themſelves by a Solemn Vow of Obedience to the Nuns, and make Profeſſion between the hands of the Lady Abbeſs. Pope *Paſchal* confirm'd his Order, which ſince that time multiplied exceedingly, eſpecially in *France*, where it had its firſt Riſe. It hath been the wonder of theſe laſt Ages, why the Popes have ſuffer'd ſo long an Order, which may with good reaſon be lookt upon as the greateſt Shame and Reproach of the Religious Orders of the Church of *Rome*. Endeavours have been made, to perſuade ſome of the late Popes to ſuppreſs it, but the great Ladies that have been Abbeſſes thereof, Fifteen of them having been Princeſſes, and amongſt them Five of the Houſe of *Bourbon*, have had ſo much Power, that by the interpoſition of the Authority Royal, they have always hindred it. It is the Siſter of Madam *de Monteſpan*, who at preſent is their Lady Abbeſs; ſhe met with abundance of oppoſi-

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tion at first, for these Nuns who were already accustom'd, of a long time, to have none but Princesses for their Abbesses, would not accept of her; and that which made them the more to distaste her was, the motive for which this place was bestowed on her; however the absolute Will of the King, has in fine prov'd instead of a Principality to her. I am in a Condition to acquaint you with some Specialties, concerning the present Condition and Spirit of this Linsey Woolsey Order; for having had two Uncles that were Monks, and an Aunt that was a Nun of that Community, whom I often went to Visit; I came by this means to be very particularly informed about them.

In the first place to give you some Description of the Abby of *Fontevrault*. It is Situated three Leagues from *Saumur* in *France*, upon the Confines of *Touraine*. It was formerly a dismal Place, full of Woods and Thickets; but at present it is very pleasant, as being extreamly well cultivated and improv'd, and enjoys a very good Air. There are Five Monasteries, whereof Three are of Nuns, and Two of Monks, without counting the Palace of the Lady Abbess, which is a Stately Building. The first of these Monasteries of Nuns, is call'd the *Great Montier*, or the greater Monastery; and in this all the Nuns of the Quire, that have a good Voice, and are in Health, are Lodged. The Offices are very regularly

Sung here at all Hours, and the Church is a curious fair Building, to Perfection, Spacious and Sumptuous. There are about a hundred and fifty Nuns profeſt in it, who continue there till they grow Old or Weak and Infirm, for then they are diſcharged of their Obſervance, and from the Service of the Quire, and are remov'd to the Monaſtery of S. *Magdalen*, which is deſtinated only for thoſe Nuns, that are Old or Diſtemper'd. They have no other Obligation upon them, but to hear one low Maſs every day. Their Church alſo is a very fair one, and they have very curious Gardens. The Third Monaſtery of theſe Religious Maids, is call'd the Novitiat, where they have their Boarders and Novices. Here they are taught whatſoever they have a deſire to, *viz.* to Work, to Sing by Notes, to Dance, to Play upon Inſtruments, *&c.* The Fourth Monaſtery, which is for the Men, is that of S. *John* the *Evangeliſt*, which contains about Fourſcore or an Hundred Monks, taking in the Novices. Their Buildings and Cloiſters are very Fair, but more eſpecially their Library, and their Refectory. The Fifth Monaſtery is that which is call'd the *Secreteneries*, and contains the Brothers Converſes, which are about Sixty in Number. They are appointed for the Service of the Fathers, when they are ſent to be Directors to other Religious Houſes of the ſame Order. All theſe Five Monaſteries are extreamly well Built, have

have large Gardens, and their particular Encloſures; but beſides theſe, there is one great Encloſure, which contains them all, and makes a kind of City, Peopl'd with Monks and Nuns. Without the grand Encloſure is the Town of *Fontevrault*, Inhabited by all ſorts of Trades and Handicrafts-men, who gain their Lively-hood by Working for the Abby, and for the Strangers that come thither from all Parts, either out of Curioſity, or to Viſit ſome of their Kindred. This Order contains about Threeſcore Abbies of Nuns, who all own that of *Fontevrault* for their Mother, and depend on it. The Abbeſs is General of the Order; 'tis ſhe that performs the Viſitation of the Monaſteries, ſends them Directors and Confeſſors, and recals them at her Pleaſure.

The firſt time that ever I came to *Fontevrault*, I was between Fifteen and Sixteen years of Age, and it was at the Sollicitation of my Aunt, who was a Nun there, and Miſtreſs of the Novices, that I went thither. Her deſign was to perſuade me to become a Monk of that Order, where ſhe had already gain'd abundance of Credit. I found alſo my two Uncles there, who were of very different Sentiments and Inclinations; for the one of them, who was very well pleas'd with his State of Obedience, endeavour'd, all he could, to draw me into it; but the other, who had a more noble Soul, talk'd to me of nothing

elſe, but of the baſeneſs and degeneracy of Spirit there was, in making ones ſelf a Slave to Women. It is ſometimes permitted in the Church of *Rome*, to remove from one Order to another, provided it be from one of greater Liberty to a ſtricter. Accordingly my Uncle had done his utmoſt endeavour, to quit the Order of *Fontevrault*, and to betake himſelf to that of the Reformed *Benedictins* of the Congregation of S. *Maur*. But Madam *de Bourbon*, the laſt Princeſs of the Blood-Royal they have had for their Lady Abbeſs, perceiving that the beſt Subjects of her Order abandoned it at laſt, by the natural ſhame and regret they had to obey Women, by this means took a courſe to ſhut this Back-Door. She had ſo much Power, and ſo many Friends in the Court of *Rome*, and ſhe knew ſo well to repreſent, that this Change would not be allowed of in Conſcience; foraſmuch as her Order, tho' otherwiſe very mild and ſlack, ought indeed, (by reaſon of the blind Obedience which it renders to the Inferior Sex) to be accounted the moſt mortifying and abaſing of all others, that are approved by the Church of *Rome*, and that conſequently, according to the Canons it could not be left, to go to another; That at laſt ſhe obtain'd a Bull from *Rome*, which declar'd, *That after Profeſſion, none ever after ſhould be able to quit the Order, to enter into another.* But whether it were her Rank, and her Friends, or the ſtrength of her Arguments that prevail'd in

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this caſe, I will not determine. But by this means all my Uncles deſigns were overthrown, and he was forc'd by the Tenor of this Bull, to continue in his firſt Calling, tho' ſore againſt his Will. He therefore did his utmoſt endeavour to deter me, from Entring my ſelf a Religious there: And tho' I was but a Boy then, I remember very well, that nothing was more intolerable, than the Pride of theſe Nuns, who (to exerciſe the Power they had of Commanding) made them do all manner of Indignities, Follies, and infamous Services, even to that degree, as to make them undreſs themſelves Stark-naked before them in their Parlours, to receive Diſcipline.

The *Jeſuits*, who are the ſubtil Foxes, that creep in every where, where they have the proſpect of Profit and Advantage, had ſo far inſinuated themſelves into the Spirit of Madam *de Bourbon*, that ſhe choſe them for her Confeſſors, and ſent for two of them to be always about her, as her Directors. This was the greateſt Affront that poſſibly ſhe could have put upon her own Monks, as if none amongſt them all had been able, or worthy to be her Spiritual Father. In imitation of their Lady Abbeſs, the other Nuns would needs have *Jeſuits* for their Confeſſors too; ſo that by this means, theſe Fathers became very powerful at *Fontevrault*; and to the end they might be the more reſpected, they had the Addreſs to perſuade the Abbeſs, to command her Monks to

obey them, and that the Obedience rendred to them, ſhould be look'd upon as paid to her ſelf. If there were a Petition to be preſented, an Office to be beſtowed, and in a word, any Favour to be demanded, all was to paſs through the *Jeſuits* Hands. The Lady Abbeſs Sign'd nothing, but what her Father Director had firſt approv'd of. It was they that had all the good and dainty Bits, and who devour'd all their Sweet-meats and Confects. This you muſt think was a very ſenſible Diſpleaſure to theſe Monks, who thereupon began to grow very lean. But by good hap for them, tho' moſt unhappily for the *Jeſuits*, the Lady Abbeſs died; and they had no ſooner cloſed her Eyes, but the *Monks*, in revenge of their Sufferings and Diſgraces, as one Man, fell upon the *Jeſuits*, and after having Laſht them very bountifully, turn'd them ſhamefully out of the Monaſtery. The Nuns might Cry their Hearts out from their Parlours, commanding them to Treat the Gentlemen civilly, and not to hurt them; the Monks were reſolved not to hear them, ſince the Authority of the Abbeſs was no longer there to reſtrain them.

My Uncle gave me a full Account of all the Particulars of it: But my other Uncle, on the contrary, did his utmoſt endeavour to perſuade me, to make one of them. He told me, That their Obedience was not at all difficult to be obſerv'd; that the Abbeſs and the Nuns commanded them nothing, but ſuch things as were

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ſweet and eaſie, and that there was nothing of Rigour in all their Obſervance; that they were not oblig'd to Riſe at Night; and kept no other Faſts, ſave thoſe of the Church; and that after they had finiſhed their Studies, they were all advanc'd to be the Directors and Confeſſors of the Nuns of their Order, and that then they were perfectly happy.

My Aunt, after this, ſent for me into the Parlour; where, after that ſhe had made me take part of a Collation, ſhe told me a thouſand pretty things, to engage me to be one of them. I took occaſion to object to her, what her Elder Brother had told me, about their giving Diſcipline to Men: She deſired me, by no means to give ear to him, as being a diſcontented Perſon, and enrag'd, becauſe he could not effect his Deſigns: Yet ſhe could not deny that ſuch things paſt amongſt them, but that it was only upon young Novices, and thoſe that were newly profeſt, until they had accompliſh'd their Studies; that is to ſay, till the Age of 25 Years. And foraſmuch as theſe were the very Stages, that I was to paſs through, in caſe I reſolved to ſtay with them, ſhe told me, to ſoften the matter, and the better to prepare me for it, That it was not ſo harſh a thing, as probably I might imagin; that all the Nuns of *Fontevrault* were Ladies of Quality, and that it was a far greater Diſgrace, to receive Diſcipline from the hands of a Monk, who often is no better than the Son

of a Porter, or Cobler, than from them; and beſides, that this never hapned, but upon very extraordinary Occaſions, to try their Obedience. In a word, ſhe told me, That all this was accounted as nothing amongſt them, as being accuſtom'd to ſuch matters. However, all theſe Reaſons were not capable of ſatiſfying me, and I was oblig'd to cut ſhort, and tell her, That I felt no Call to the Religious State, of what Order ſoever it might be; and if it ſhould pleaſe God to give me one hereafter, he was to be Maſter, and that then I would apply my ſelf, with all my power to follow it: And ſo deſired her, to talk to me no more about it.

I ſtaid about Three Weeks with my Uncles in the Monaſtery of S. *Johns*, and I ate always at the Prior's Table in the Hall, where they entertain their Strangers. A young Gentleman, who came thither the ſame Day as I did, only Supt there the Evening after our Arrival; after which time, becauſe he was come with the deſign of Entring himſelf into their Order, they made him Eat in the common Refectory, together with the other Novices and Monks; and Eight days after, they gave him the Habit. The Maſter of the Novices being come one Day to the Table for Strangers, where I was, the Prior asked him, How the young Novice behaved himſelf; who anſwered him, That he did Wonders, and gave the marks of an extraordinary Fervor. Amongſt other things, I remember

remember he ſaid, That *He alone had almoſt ſwept the whole Dormitory that Morning, and that the Nuns had already once called him into the Parlour, from whence he return'd more joyful than he went thither.* The Monks that were there Smil'd upon one another, and conceiv'd good hopes, that he would perſevere, ſeeing he had made ſo good a beginning, and ſo well taken his firſt Trial.

I had a great deſire to go and ſee the Monks Dine in the Common Refectory; but they told me, I muſt ſtay till next *Sunday*, for that it was not permitted to be there any other Day of the Week, becauſe of the Trials they made of the Novices. My Uncle informed me what theſe Trials were, *viz.* to make ſome of them to carry a piece of Wood, or Gag in their Mouths; others were commanded, to go and kiſs the Monks Shoes; others, to continue upon their Knees, with their Arms acroſs; others again, to eat their Meals on the Ground, without either Table-Cloth or Napkin, and an hundred other ſuch like Fooleries. The higheſt Trial of all, is the Diſcipline, and they obſerve a Naſty manner in the giving of it; for whereas in all other Religious Orders, they ordinarily give it on their Shoulders, at *Fontevrault* they always give it beneath. It was not long ſince, that two Novices went to complain to the Abbeſs, That the Prior handled them with too great Severity; but the Abbeſs having made them come into her Chamber, gave them

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as much more, to make them forbear their Complaints to another. 'Tis in these Fooleries they make Vertue to consist, and they never teach their Religious, what it is to be Vertuous indeed, *viz.* to mortifie, as they ought, their Appetites, and to be meek and lowly of Heart. This is that which makes these Young Men, when they are past their Novitiate, and have run through the Course of their Studies, to have their Passions as head-strong as ever, and to lead a scandalous Life with the Nuns, whose Directors they are.

These Nuns have a great deal more Liberty allow'd them, than those of other Orders; their Grates are very spacious, and are not double, as in *Italy:* They have the freedom to enter into their Outward Churches, and Outward Parlours, which is not permitted to other Nuns, and with leave from the Abbess they may go abroad too. They will have all the Publick Exercises of Learning to be performed in their Presence, as all Latin Declamations and Disputations. They have to this purpose a very great Hall, which is call'd the *Disputation-Hall*, and is of a great length and breadth, having the Partition of a curious Iron-Grate in the midst of it, all Gilt, the one half being assign'd to the Nuns, and the other to the Fathers, who maintain the Dispute. There are a great many Nuns amongst them, who do very well understand Latin, yea, and Philosophy too. It seems, that being to Command Men,

Men, they thought it fitting to take upon them this Manly quality.

In a Second Journy, which I took about Twelve years ago to *Fontevrault*, I heard ſome Nuns Diſputing very prettily upon ſome Metaphyſical Points. They had conceiv'd a deſign of eſtabliſhing the Study of the Liberal Arts amongſt themſelves; and indeed being the ſole Miſtreſſes there, they might do in it whatſoever they pleas'd. They ſaid, *They would give the World a ſenſible demonſtration, That it is a great piece of Injuſtice done to the Sex, not to ſuffer them to Study, only to keep them the more in Subjection and Error.* As for what concerns Piety and Devotion, theſe Nuns ſhew they have but little of it, their whole Converſation being extreamly Worldy and Laſcivious, as well as their Dreſs and Habit. They are cloath'd in white, and wear a black Veil over it: When they appear in the Quire, they wear a great black Frock. The Monks wear a black Caſſock, and a Hood, and when they go to Church they alſo put on a black Frock.

This is what I had to communicate to you concerning this Religious Order, tho' not all that I could ſay concerning them. It was to great purpoſe indeed, that S. *Paul* affirms Man to be the Head of the Woman, and that therefore ſhe ought to be ſubject and obedient to him; ſeeing the Popes, who boaſt themſelves to be many degrees above S. *Paul*, have deciſively declared

declared on this occasion, that the Woman is the Head of the Man, and who upon this account is bound to yield Obedience to her. I remember to have read in an English Author, that formerly there were such like Abbies in *England*, where the Women usurp'd Authority over the Men. He mentions (amongst others) the Abby of *Repandune*, and that of *Streneshaleh*, where the Abbesses commanded the Monks and Nuns, that were in the same Monastery. But forasmuch as this Author doth affect throughout all his Discourse, to oppose himself to the *Benedictins*, who first brought the Monastick Life along with them into this Island, and that he racks his Brain to prove, without any ground of Reason, That *Joseph* of *Arimathea* (he who Buried our Lord Jesus) came and Founded several Monasteries here, Thirty years after the Death of our Saviour, only to rob them of the glory, of having been the first Founders; there is reason also to reject what he saith concerning these Abbies, which he pretends to be much more Ancient, than the Arrival of S. *Austin* in *England*.

It cannot be denied, but that there were Communities of Religious Persons in the Primitive Church, seeing the Apostles themselves, for some time lived in Common, and the Believers of both Sexes at that time, in imitation of them, and by the necessity there was of their being Instructed in the Faith and Duties of Christianity; as likewise, that they might be

be in a better condition to provide for their Poor, lived Charitably together, and in the constant practice of all Religious Duties. Wherefore it may be, that in this sense, and after this manner, there may have been at the first Preaching of the Gospel in *England*, some of these kind of Communities, which were no more than the first Converts, who lived together for the better convenience of being Instructed, to the end they might be in a condition afterwards of Instructing others. I speak now according to the Opinion of those, who will have it, that the Gospel was Preached in *England*, in the Apostles time, and by the Apostles themselves; for according to the Sentiment of others, who maintain, that S. *Austin* was the first that Preached the Gospel in *England*, it is not improbable, but that he Founded Monasteries here after the *Roman* manner, as being a Monk himself. But these *Romish* Monasteries, are very different from those Religious Communities of the Primitive Church, which were only Instituted for the Publick Good, whereas these seem only to eye a Particular Good, and to have abandon'd all the Duties of Christian Charity towards their Neighbour, for to live only to themselves; and are in fine become to that degree the Scandal of Christianity, that they are even asham'd of their own Names. Let any Man go in *France*, and desire to speak with a Monk or Nun, or let him address a Letter to them with this

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Superscription, and they will find them more offended at it, than if one had call'd them Rogues and Queans: No, they will be called *Religious* forsooth.

There remains nothing for me at present, but to answer a certain Question, which might be put to me; *Whether I, who have made it my Business in my* Italian *Journies, to discover and examine the Defects of those Females that live in Monasteries, and who have here given a very plain description of them; whether, I say, I would by this seem to aver in Truth and Conscience, that generally all of them are in this state of Corruption, Malice, Sensuality, and Licentiousness, whereof I have spoken?*

To which I Answer, That I have not yet made mention of another excess of Bigotry, Superstition, Illusion and Folly, which predominates in a great number of Convents of Nuns, and always in some one Nun or other, even in those Monasteries that are the most Corrupt and Licentious. Their Devotion consists, it may be, in Kneeling before some little Saint of Wood they have in some Corner of their Monastery, and to continue there in that posture two or three Hours together every day. Another undertakes to mumble over daily a dozen *Rosaries* for the Souls in Purgatory; and if any Sister come to speak with her during that time, she affects to turn a deaf Ear to her, for fear of interrupting her Prayers. Another will go to the Middle of the Choir, and

and there lie proſtrate upon the Ground, for a long time together before the Holy Sacrament, beat her Breaſt, ſtretch forth her Arms croſswiſe, puſh forth great Sighs, and ſtare with her Eyes, as if ſhe were raviſhed and tranſported in an Exſtaſie. Others undertake to live on nothing but the Hoſt, which they receive at the Communion, for two or three Days, during which time they abſtain from all manner of Meat, and by this means reduce themſelves to a pitiful condition. If any one demands of them, why they pretend to do ſo, they will tell you, that *it is in hopes of becoming Saints*, and that this is their higheſt Ambition. Theſe poor Nuns have their Brains fill'd with thoſe miſerable Legends of the Lives of Saints, wherewith their Ears ring continually, and where a great number of ſuch like Actions are related, for their moſt tranſcendent Vertues. And accordingly they believe, that by doing the ſame they ſhall become Saints likewiſe; and there is more of a Worldly Ambition in the caſe than is commonly thought of, to acquire Reputation in a Church, where after Death they place the Perſons, that practiſe theſe kind of Follies upon their Altars, in order to worſhip them.

It is not unlikely, but that a Nun may poſſibly fill her Head with ſuch Imaginations as theſe; *Goto, after that I have been frequent and aſſiduous in theſe Actions, from whence the meaſures of Holineſs and Saintſhip are commonly taken, when*

when once I am dead, they will make me a Sainteſs, they'l cauſe a Head of Silver to be made, in which they will enchaſe mine, they will enſhrine my Body, every one will ſtrive to get a little bit of my Skin, to diſpoſe of it amongſt their Relicks; the Sisters will carry me on their Shoulders in Proceſſion, and come and Kneel before my Relicks, to Pray to me, as we do to ſuch and ſuch a Sainteſs. O, the Glory and Honour there is in being a Saint! My greateſt Ambition is to be one of them. Without doubt, there be many Nuns in *Italy* that give way to ſuch Thoughts as theſe, and thoſe who have not the Talent of the World, do incline to this Spiritual Ambition. They become inſupportable in their Convents to their Siſters themſelves, and one may eaſily perceive in all their Actions a moſt deviliſh Pride.

Theſe are the other ſort of Nuns I have taken notice of, and of whoſe Temper and Actions I have had occaſion fully and perfectly to be inform'd. But yet I will not be ſo rigid, as to ſay that amongſt ſo great a number of Nuns, there ſhould not be ſometime found ſome good Soul, who with a right and ſincere Heart goes purely and ſimply to God; tho' indeed never any one came to my knowledge, for whom I could paſs my word, as far as mortal Men, who do not ſee the bottom of the Heart, can do, for the Honeſty of one another; but yet I am willing to believe, that there are ſome found amongſt them that are Good indeed, and exempt from thoſe great

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Weakneſſes that are found in the two Extreams, in like manner as we find ſome white Crows here in *England*. But and if there ſhould be a greater number of theſe, yet would not this enervate my Concluſion, which is this, *That when a State or Condition hath been erected, in the hopes of attaining a greater Good; if afterwards it be found, that contrary to the good hope that has been conceived, it produceth a great Evil; tho' it may be true alſo, that it is not without good effect upon ſome, yet thoſe who are in Power are obliged in Conſcience to abrogate it*; Which is that the Church of *England* hath done, in ſuppreſſing the Monaſteries of Men and Women, wherewith the Country was ſo miſerably peſter'd: For which GOD be praiſed.

O OBSER-

OBSERVATIONS ON A JOURNY TO NAPLES.

The Fourth Days Journy.

WE departed from *Fondi* early in the Morning, with design to reach *Capua* that day. The Night before they had told us many Stories of *Banditi*, who not contenting themselves to Rob the Passengers they met with, most frequently took them Prisoners along with them, and Sold them

them to the *Turks*, or the firſt Pirates they met with, for Slaves. Theſe *Banditi* Swarm in the Kingdom of *Naples*, into which we were entr'd the day before; for *Fondi*, is a Town belonging to that Kingdom. We were extreamly affrighted, after that we had Rode Three or Four Miles, to ſee Four Men coming ſtrait towards us, croſs a Field, as if they had a mind to intercept us. The only thing encourag'd us was, that we ſaw no Arms about them: But we ſoon recover'd of our Fears, when inſtead of advancing nearer to us, we ſaw them kneel down, crying aloud to us, that we would be pleas'd to give them our Bleſſing, for they had perceiv'd by our Habit that we were Prieſts; we immediately diſpatch'd them a great Sign of the Croſs, whereupon they return'd to their Labour. Being gone a little further, we ſaw many others come, who deſir'd the ſame favour. Some of them approach'd nearer to us, and endeavour'd to kiſs our Boots, or touch our Habits with their Hands, and afterwards kiſs'd the parts of their Hands wherewith they had touch'd them. We were not much in Love with theſe kind of Ceremonies, as having the *Banditi* always in our minds. However, we began at laſt to be accuſtom'd to it, and admir'd the Superſtition and ſimplicity of theſe poor People, whom their Prieſts have well nigh perſuaded to adore them.

I have already in several Places made mention of the Superstition of the *Italians*; but there is none to be compar'd with that, which Reigns in the Parts, that are subject to the Dominion of *Spain*. And I suppose the reason why the Priests command more respect there is, because by their frequent Conversing with the *Spaniards*, they have accustom'd themselves to an air of Gravity, that makes them very Venerable, and have taken to themselves Proud and Lofty Titles, affecting to be call'd Gentlemen and Knights of Jesus Christ, which probably may contribute much to impress this great respect upon the Spirits of the common People.

Generally throughout all *Italy*, the Priests are Masters, and consequently are Fear'd, but (setting aside their Character, which they have a respect for,) not esteem'd or respected. Yea, there are some Parts of *Italy*, where they have scarcely any respect shew'd them at all. The *Venetians* make a distinction between a Priest at the Altar, Array'd in his Pontifical Habit, when he saith, or is about to say Mass; and a Priest in Worldly Commerce and Converse. Under the first Consideration, they bestow the same Adorations upon him, as upon Jesus Christ, whose Person, they say, he Represents; they approach them to touch and kiss their Habit, or their Footsteps, as they return from the Altar, and fall upon their Knees to receive their Benediction. But

as ſoon as they have undreſt themſelves, and are come out of the Veſtry, they do not ſo much as Salute them, or give them the leaſt Preference. The moſt part of the Nobility of *Venice*, have a Prieſt in their Houſes, for their Chaplains, or to be the Governours of their Children; but they uſe them with the greateſt Indignity, they make them to Dine with their Servants, and uſe them as ſuch; for they Command them as the meaneſt Servant, and make them run up and down on Errands like Foot-Boys; with a Come hither Prieſt, Go thither Prieſt; indeed it is a very ſhame, to ſee how they talk to their Prieſts; and they have certainly more reſpect for their Gondoliers or Bargemen, than for them. When a Prieſt accompanies the Children, whoſe Governour he is, along the Streets, they will not ſuffer him to go beſides with them, but will have them follow them, as their Lackey; and if the Children go to Viſit ſome other Noble *Venetian*, they are call'd to come up, to the Dining Room, and the poor Prieſt muſt ſtay below at the Gate with the Servants. And in truth, they make uſe of them purely for Foot-Boys; for if they had no Prieſts to accompany their Children, they would be oblig'd to keep Foot-Boys, or ſome Servants or other to do it, and yet they give them no Salary neither. 'Tis the Prieſt that coſts them leſs than any other of their Domeſticks, for he has never a Farthing of Wa-

ges, and for his Diet, he is fain to take it with the Servants, and Gondoliers, as was mention'd before. All the advantage he has, is this, that they give him leave every Morning, to go and say Mass in some Church or other, and the Mony he gains thereby, is for himself, and serves to maintain him in Clothes. But as much as the Priests are kept under, and undervalu'd in outward Converse amongst the *Venetians*, so much are they Honour'd and Respected in the Kingdom of *Naples*; the Title of *Cavalier di Christo*, Knight of Christ, gives them entrance to, and acceptance with the best of Companies, and amongst the greatest Lords. Not only at the Altar, but wheresoever they meet them, they account it, not only Honourable, but Meritorious, to touch and kiss their Cassocks, as those poor Country Men did, who quitted their Plows, and came a great way to kiss our Boots.

We came to *Mola*, which is a small Town upon the Sea Shoar, and from whence we may see *Gaeta*. I will not insist here to give you a Relation of *Cicero's* Gardens, of the *Via Appia*, or of those other Curiosities which we meet with in these Quarters, and whereof the World is sufficiently inform'd, by those many Books of Travels, that have handled them on purpose, and also because it conduceth nothing to my present Design. I shall only here present you with a pretty odd Spectacle which presented it self to our Eyes at

Mola.

Mola. We ſaw a *Spaniſh* Souldier, who had a great Purſe in his Hand, and a Prieſt that followed him, they went from Houſe to Houſe, and from Shop to Shop. The Souldier accoſted us in a manner, very Cavalier like, and which ſpoke him to be what he was. Gentlemen, ſaid he, put ſome pieces of Mony into my Purſe, that this Knight of Chriſt here may ſay Maſs. My Companion gave him ſomewhat a rude Anſwer. How ſo, ſaid he, do I hinder him from ſaying Maſs? It is not enough, repli'd the Souldier, that you do not hinder him, you muſt help and aſſiſt him; and taking him by his Cloak, he ſaid, aſſure your ſelf, that I will not let you go, till you have given me ſomething; ſo that he was fain to put his Hand into his Pocket and content him. The Prieſt who was likewiſe a *Spaniard*, kept himſelf always behind the Souldier, with his great flat Hat upon his Head, and with all the Gravity of a Prelate, he neither looked upon, nor Saluted any one, but March'd along continually muttering in his Breviary: Which made my Companion, after that he had put ſome Mony into the Purſe, to ſay, methinks he might at leaſt thank thoſe, that give ſomething. But the Souldier, anſwered for him; What? would you have him to take notice of Men, whilſt he is ſpeaking to God? The anſwer I confeſs was excellent for a Souldier: Tho' indeed it was but too evident, that it was nothing but Pride, which

put this Priest upon saying his Office, after this manner publickly in the Streets, as if he could not have found any other place or time for the performance of that Duty. But I have observ'd, that the most part of the Clergy of *Rome*, seldom put themselves upon saying their Office, but when and where they may be seen. There are some of them, who make themselves insupportable, and who to exempt themselves from the Duties of Civil Society, betake themselves to their Breviary, when any one stands in need of them. One might well tell them, what an honest Man, who had business at *Rome*, spoke upon occasion of an Ecclesiastical Judge, before whom his Cause was to be Pleaded. Every time he went to speak with him, this Judge, who had already been Brib'd by his Adverse Party, to avoid the Hearing of his Reasons, took upon him always to Read his Breviary, when ever he came to speak with him, and his Servants gave him no other answer, but this, that their Master was saying his Office: *Dice al suo Officio.* At last this Honest Man being weary of hearing continually the same answer, told them: *Dice l' Officio? quanto Sarebbe meglio che lo facesse. Saith his Office:* (quoth he?) *How much better would it be to do it?* In like manner this *Spanish* Priest would, as it seems to me have done much better, either to have taken his time early in the Morning, to have said his Breviary

or to have deferr'd it to ſome other time more convenient, that he might have been in a condition to have thank'd the Perſons, that beſtow'd their Charity upon him?

They told us, That the Souldiers in thoſe Parts did render this kind Office to all poor Stranger Prieſts, who could not meet with any that would pay them for their Maſs, to excuſe them from the trouble of Begging themſelves. As for the other Prieſts of the Country, they are ſure to meet with their Pay in their Churches. Theſe Souldiers ſometimes gather a great deal more, than is neceſſary for to ſay a Maſs; but for all that, they very honeſtly give all to the poor Prieſts, for whom they have Collected it, without being willing to receive one Farthing of it for their pains, notwithſtanding that frequently they are a Company of miſerable Wretches, that are ready to ſtarve; in which caſe I have often admired their extraordinary Piety, in point-blank contradiction to the common Proverb; *Nulla Fides Pietaſque viris qui caſtra ſequuntur.* They are the *Spaniſh* Souldiers who do this, and not the *Italian*, nor the Natives of the Kingdom of *Naples*.

After having refreſh'd our ſelves at *Mola*, we went to *Caieta*, which lies on one ſide of it, and from thence went on Foot, to take a view of the Rock, which they ſay was rent aſunder at the Death of our Saviour, when the Rocks were cleft, and the Graves were opened.

We

We aſcended, winding round the Mountain, which is on the backſide of *Caieta*; and indeed a part of the City is built upon the Side, of that height, where it forms a fair Amphitheater. They have taken care to make the Way, that leads up to the Cleft of the Rock, very eaſie: I can't well ſay, whether it was half a mile, or a quarter of a mile that we mounted; but we had no reaſon to repent of the Pains we had taken, for certainly it is one of the moſt Lovely Places, and greateſt Curioſities that can be ſeen. This Rock forms a Cape, which runs out a great way into the Sea, and is ſplit from the Top to the Bottom by the midſt, and the two halves of the Rock are diſtant from each other the length of about a Perch, or a Perch and an half. Being on the Top, we ſee the Waves of the Sea that paſs under the Rock, and beating againſt the Stones make a dreadful Noiſe. A great Stone being looſned from the upper part of the Rock, fell down with that exactneſs, that it ſtuck faſt between the Cleft in the lowermoſt part of it, which is pretty near the Water, and it was found large enough, and firmly fix'd to build a Chapel upon it. The Papiſts make a Miracle of this, and tell us, *That a Holy Hermit, who dwelt upon this Mountain, and who almoſt continually meditated upon the Paſſion of our Saviour, near to the Cleft of the Rock, pray'd on a time very earneſtly to God, That it would pleaſe him ſo to diſpoſe of things, that a Chapel might*

be

be built in this place, which had expreſt ſome kind of Senſibility at the Sufferings of his Son, our Lord Jeſus Chriſt; and at the ſame inſtant, by the Divine Power, this Stone was looſned from its place, and fell down and fixed it ſelf in the place, where he had deſired to have a Chapel.

The *Roman* Catholicks have been ſo often convinc'd of Falſeneſs, in regard of the Miracles they attribute to themſelves, that we have reaſon to doubt of all thoſe they have a mind to make us believe. This Stone, and this Chapel, in the condition they are at preſent, ſhew nothing that looks Miraculous; both the one and the other reſt upon very good Foundations; and if a Miracle was wrought in looſning it from the reſt of the Rock, and placing it where it is, this is that which is in queſtion; and as we cannot prove the contrary, ſo neither can they, what they aſſert. The Matter of certain Truth is only this, That there is a Chapel there, and a very fair deſcent leading to it. If Men feel Devotion, when they go down thither meditating on the Paſſion of our Saviour, as a certain Traveller in the Relation he has given us of his Travels doth aſſure us, it is the Meditation it ſelf that will afford and excite that at all times, and in all places, where it is done with a well-prepared Heart and Mind. The Chapel is ſpacious enough, and very neat, and there are Windows that look out on both ſides, by which one may take a view of this great Cleft very exactly; and

and certainly, it is a Sight that frights Nature, especially when one looks down into the Sea. Whilst we were here we saw a Sea-Monster, which, as it were in a moment, plung'd it self again into the Sea, not giving me leave to view it so well, as to give you a description of it. The Popes have granted Indulgences to those who go and visit this Place; and at certain times of the Year, more especially in *Lent*, they come in Pilgrimage thither from all Parts.

After that we had satisfied our Curiosity, we remounted again by the same Steps, and we went to see some Hermits, who abide upon the Mountain, and are Lodged very neatly. The Gentleman that Travell'd with me, having presented them with a Paper of *Bononia* Snush-Tobacco, which without doubt is one of the greatest Presents that can be made to *Italians*; they Invited us to stay and Dine with them, and seeing that they were well provided with Flesh and Fish, we accepted the Invitation. They told us, *That tho' they were poor, and lived only upon Alms, yet, blessed be God, they wanted nothing.* There was one of these Hermits that was a Priest, and who went every day to say Mass in the Miraculous Chapel. Those of them that are Priests, they call *Fathers*, and those that are not, *Brothers*. The Father Hermit kept Company with us, to entertain us with Discourse, whilst the Brothers gave Order about Dinner. He told us, *That he had not been an Hermit*

Hermit above Three years, and that he was a Secular Prieſt before he turn'd Hermit: That the Hermit, his Predeceſſor died very Aged, and with an odour of Sanctity; but that about a year after his Death, they had found a great deal of Silver hid in an Old Pallet-Bed, on which he lay, tho' it was not permitted to them to poſſeſs one Farthing, and that this had much leſſened the good Opinion they had conceived of him, neither was it known how poſſibly he could gather all that Mony. This Hermit entertain'd us with good and witty Diſcourſe, and had ſeen the World in his time. He had Travell'd in *France* and *Germany*, before that he was an Hermit. He ſeem'd to be of a plain, open, and free Spirit, and quite different from the ordinary Temper of the Monks and *Frati* of *Italy*; whence the *Capucins* alſo had taken occaſion to Accuſe him before the Biſhop of *Caieta*, that he was not of an Hermetick Spirit, with intent of thruſting him out of that Place, and putting in themſelves, but fail'd of their deſign. I formerly was not unacquainted of the *Capucins*, being irreconcilable Enemies to the *Hermits*, becauſe of the reſemblance of their Habits, and of their ſame way of Subſiſtence, which is Alms; *Figulus odit Figulum*; *Two of a Trade ſeldom love one another.* But this Hermit, it ſeems, had kept his Station in ſpite of all their Efforts, and had ſo far gain'd the Spirit of the Poor by his Alms, of the Common People by his Familiarity, and that of the Great Ones by his un-

unaffected Air, and pleasant Comportment, that they despair'd of ever gaining their End upon him. He told me, *That they gave Meat every Day to above Forty poor People.* I desired him to tell me, how it was possible for them to do so, since they liv'd upon nothing but Charity themselves? He reply'd, *That they had much more bestowed upon them than they could spend; that every Morning they had two Asses sent to them loaden with Provisions, and that besides this, he went every Evening to demand a Charity at all the Gentlemens Houses where he was known; that when he came there, they led him into their Cellars where their best Wine was, and afterwards into their Butteries, saying to him,* Hermit, if there be any thing here you like, pray take what pleaseth you best. *Here it is* (said he) *that I and my Companion do fill our Knapsacks. When we have a mind to have some Fish, we go in the Evening to the Haven where the Fisher-Boats come, and they give us abundantly, and that too which is very good, as you will find by what you shall have for your Dinner. But on the other hand, also these Persons some time or other return the Visit to us, and we entertain them with the Best that we have. We are not at all Covetous of that which cost us nothing, and indeed this is the way for us to have still more; for, by this means, these Persons do not know how to make us good Chear enough when we come to them again. The* Capucins (said he) *do not take this method, they are insatiable, and have a Temporal Father (as they call him) to*

whom

whom they ſend the Surplus of their Alms, and who turns it into Mony, to Buy for them whatſoever they deſire. They touch no Mony, nor buy any thing; but he toucheth it, and buys it for them. If they give ſome bits of Bread to the Poor at their Gate, they are only ſome Scraps of the Browneſt, which they could not ſell. But as for us, we beſtow upon them indifferently of all we have; this is that which hath procur'd us the Affection of the Poor, and to that degree, that they would certainly ſacrifice their Lives for us, rather than to ſuffer the Hermitage to be taken out of our hands.

This good Hermit, after having diſcours'd thus a good while againſt the *Capucins*, order'd Dinner to be brought up, which indeed was Order'd and Dreſt very handſomly, tho' in Wooden Diſhes. My Companion would eat no Pottage, becauſe they had no other, but Wooden Spoons. This made the Hermits to laugh heartily. They asked one another, where they might get a Silver Spoon for this Gentleman? This was a young Prieſt, who never had Travell'd, and who had always been brought up in his Father's Houſe: But at laſt, ſeeing that the Pulſe look'd very well, he ventur'd to taſte of them, and finding them extreamly well dreſt and ſeaſon'd, *Well*, (ſaid he) *I don't matter a Spoon now, I ſhall make a ſhift good enough, to eat them with my Fingers.* The *Hermits* and *Capucins* have the gift of Dreſſing Meat perfectly well, and it ſeems, as if they

they made it part of their Study: Neither would I have any one to take an estimate of their Mortification by their Wooden Spoons, but by that which is in them. The Father Hermit drank to us in most excellent Wine, tho' out of a Wooden Cup: And for his part, was not slack to encourage us to eat and drink by his good Example. *I am no Hypocrite* (said he) *as many Hermits are. When one comes to Visit them, they will tell you, They have not eat of Four days, and that they are yet Fasting: For my part, to tell you Truth, I eat but Four times a day, and do not think, that Holiness consists in not Eating, but in Eating well, (that is, with giving Thanks) except only on Fast-Days, enjoyned by the Holy Church.*

I seeing that our Father Hermit was in a good humour, desired him to tell me his Opinion concerning the Miraculous Chapel. *Alas,* (said he) *I was not there when the Miracle was done; but if God was pleased to work one for the Founding of it, we have need he should work another now, for the preserving of it; for ever and anon Stones fall down from the Rock, and much endamage the Roof of it; so that all the Mony of the Pilgrims is scarcely sufficient to Repair it continually: But as for the Miracles which are wrought in the Chapel, tho' they say that a great many happen there every Day, we never saw so much as One only. Yea, what is more yet, about Thirty or Forty Miles from hence, you shall hear them talk of Miracles, which they say*

ſay have been wrought here, that we our ſelves never heard of before. I ſuppoſe them to be ſome Beggars, who paſs this way, and who go afterwards into the Villages, and report there, that they have been miraculouſly healed of their Infirmities, to induce People to give more liberal Alms to them. This Hermit expreſt a great Air of ſincerity in all that he ſaid, which gave me indeed a great eſteem for his Perſon; for many others of his Coat, are ſo far from owning any ſuch thing, that they would rather have been of the Humour to exaggerate all ſuch Reports, and been ready to invent a thouſand Falſities to raiſe the Credit of the place of their Devotion. After Dinner the Hermit had no leiſure to Diſcourſe us any longer, by reaſon of the great Numbers of Poor, that waited at the Gate for his Charity. We therefore took our leaves of him, after that we had thanked him for his Civility and his good Dinner, and ſo return'd to *Cajeta*.

Seeing that an occaſion has been here preſented me to ſpeak of theſe Hermits, and that this hath brought to my remembrance many things I have obſerv'd in *Italy* concerning this kind of Life, as well as thoſe that profeſs it; I ſhall continue to entertain you therewith ſome longer time. I was aſtoniſh'd to ſee that the Eremitick State, which formerly was ſo Flouriſhing in *Italy*, as may be ſeen, by ſo many antient Foundations, and Places, which are ſtill at this day call'd Her-

mitages, (tho' no Hermites live in them) are now fallen into so great Decadence, that scarcely are there some few of them to be found here and there. In S. *Bennet*'s time, *Italy* was full of Hermitages, and he himself profest an Hermetick Life, before the Monastick. At that time there were Men of Learning and Piety, who retir'd into Hermitages, to have the better opportunity, by being separated from the World, of applying themselves, more entirely to Study and Contemplation; whereas the present Hermites are no other, but a company of miserable Wretches, of the Sink of the common People, who have neither Learning nor Parts, and whereof the greater part lead a very disorderly and scandalous Life. The reason whereof is, because the Monks, being in process of time become very Powerful, have possest themselves of all the best Hermitages, that were endow'd with standing Revenues, and made Priories of them, which they Incorporated with their Abbeys; and the Mendicant Orders gleaning after them, took Possession of well nigh all those which were near to Cities, or great Burroughs, and there built their Convents: So that there are none remaining now, but some in Solitary and far distant Places, and a very few, that are near to Cities. The Hermites that are the Inhabitants of these latter Hermitages, have enough to do, to defend themselves against the *Capucins* and other *Mandicants*,

tants, who endeavour to ſupplant, or at leaſt to decry them, and bring them into Diſrepute. Thoſe who live in ſolitary and far diſtant Places are much ſuſpected, becauſe there have been frequently found amongſt them ſome that were the greateſt Villains imaginable, who Murther'd all thoſe that came to Viſit their Hermitages, and Robb'd upon the High-way. This is the reaſon why Honeſt Men do not care to make their Retreat in any of thoſe Places. Wherefore commonly they are none but poor Men, that make themſelves Hermites, in hopes, that in favour of that Habit, they may find a Subſiſtence from the Liberality of ſome of the good Country Folks, if they can but once get the knack of dexterouſly Playing the Hypocrites.

I ſhall here relate to you a deceit that I my ſelf diſcover'd, of two *French* Hermites, who lived on one of the Hermitages, which are on the Mountain call'd S. *Sylveſter*, about 2 days Journy from *Rome*, but by another Name, Mount *Soracte*. I was gon from *Rome* with an intent to take a View of the Country, which they call *la Sabine*, which is not above three or four days Journy from thence, being Famous for having once been the abode of the ancient *Sabini*, who ſignaliz'd themſelves by ſo many brave Exploits againſt the *Romans*. I took up my Lodging, the firſt Night, in a Village, which is near to

the Mount S. *Sylveſter*, and the next Morning the curioſity took me to endeavour to get up to it. They told me, there was but one only Path-way to get up to it, which was on the other ſide of the Mountain, ſo that I had a great way to go about to get thither: Wherefore viewing well the Top of the Mountain, it appear'd to me, that I might very well ſave my ſelf the trouble of going that great way about, in mounting by a certain paſſage, which ſeem'd to me as if it had been a troden Path, and the Stones that were above it, appear'd to me like Steps, by which one might get up to the Top. Wherefore without any further conſideration, I put my ſelf forward to make an aſſault upon this high Mountain. I ſcarcely was got up the one half of this way, but I found I was extreamly miſtaken in my account, and that thoſe Stones which had appear'd to me ſo little, and by which it ſeem'd I might eaſily gain the Top of the Mountain, were indeed no other than great Rocks heap'd upon one another, which made the Top of the Mountain inacceſſible. However, I continu'd ſtill to aſcend, rather for my Recreation, and to ſee how far I could get, than in any hopes of compaſſing my firſt deſign, the execution whereof did then ſeem to me impoſſible. I mounted, I clambred, I crept into the Clefts of the Rocks, and by the help of certain Roots of Trees, I raiſed my ſelf up to ſome great Rocks,

Rocks, whence I perceiv'd that I was come near to the Top. This added new Spirits to me, and ſo much the more Courage, becauſe I ſaw there would be more danger, in attempting to get down again, to the place from whence I was mounted, than to get up to the very Top. Accordingly I proſecuted my intent, and being come up higher, I was extreamly aſtoniſh'd, to find amongſt the Stones, great Pieces of brown Bread, and in very great quantity, ſome of them being Mouldy and quite Rotten, and others yet very freſh.

At laſt after ſome new and laſt Efforts, which I would not now begin again, I found my ſelf all on a ſuddain in a very fine Garden, which was Enclos'd on all ſides with very high Walls, except only on that ſide where it was thought in acceſſible. This was the Garden belonging to one of the Hermitages; and I deſcri'd in it two Hermits, who were taking their Recreation in a Bower, ſhaded with pleaſant Green-Trees. Theſe Hermits were ſorely affrighted at me, and taking me for ſome Ghoſt, betook themſelves to their Heels, and being got into their Hermitage, they Barricado'd it againſt me. I was quite ſpent with the extream pains I had taken, out of Breath, and in a great Sweat; ſo I went to reſt my ſelf in the Bower they had left, to ſee whether I could retrieve my Spirits again. I found here, the remains of a great

Pasty, and of a large Bottle of Wine; and upon a Bench, on the other side of me a Fan and a Coiff. The Hermites at last being recover'd a little of their Fright, ventur'd again into the Garden, and came to accost me. They were astonish'd to hear, that I had made a shift to get up by the Rocks. I soon discover'd them to be *French* Men, and they told me, that it was about two years, since they had begun to live in that Hermitage: I spoke to them concerning the Pieces of brown Bread that I had found, and I took notice that this brought a fresh Colour into their Faces; and forasmuch as they perceiv'd that I had taken notice of the Gloves, Coif, and Fan, that were left in the Bower, one of them took the Word, and told me, *Sir, as you are a* French-*Man, we hope that you will have the goodness, not to do us any Prejudice. We will hide nothing from you, but sincerely Confess that it is we, that have thrown away these bits of Bread, in the place where you met with them; for we never had the design of being good Hermites; we have always been Souldiers by Profession, before that we took this Habit upon us. It was a* French *Hermit, a great Runner of the Countries, and who made a shift to live very well in* Italy, *that perswaded us to do as much, and to follow the same Course, and procured the Habit of Hermits for us at* Rome: *and having some time after found this Hermitage Vacant, we retired thither, and we have lived here, as other Hermits do, on the Alms*

Alms we beg in the Neighbouring Villages. We at first refused to change our brown Bread for other Necessaries, amongst the poor Peasants; but when this came to the knowledge of many Persons, it was a great prejudice to us, in our Quests, and they began to reproach us for dainty Persons, that could eat no Brown Bread; wherefore we now rather chuse to cast it to the Crows, than either to sell or give it away. And thus much for the Pieces of Bread you met with. But seeing you have cast your Eyes upon some Female Ornaments, that are left here with us, we shall tell you the Mystery of them also, in order to desire you, to give us your Advice, in a business that extreamly perplexeth me and my Companion.

In the next Hermitage which is joyned to ours, there lives an Italian *Hermit of a very bad Life, tho' he be not known for such. He hath debauched a Roman Gentlewoman, whom he has kept with him, for some Months; and seeing he had no prospect of keeping her with him long, but that we must discover, because we have some Windows that look out, towards his Hermitage, and that we go daily to Visit him, with a great deal of Freedom; he rather chose to Communicate the Matter to us, than to endeavour to conceal it. He hath made a hole in the Wall of our Garden, by which his Lady, in case of sudden Surprize, or of any one coming to Visit him, might retire her self into our Hermitage. For the rest, we have nothing but the sight of her; for he is so extreamly Jealous, that he keeps her all the*

day shut up in a Hole, that differs nothing from a Prison; and when at any time he brings her to take a Walk, he continues all the while with her. And it seems she does not think much of it neither, for she loves him extreamly. 'Tis she that furnisheth all manner of Expences; for she hath brought abundance of Gold and Silver along with her from Rome. *And to speak the Truth, we have found our selves very well, since the Hermit has Discover'd all to us; for there is not a day passeth over our Heads, in which we do not receive some Present or other from them. He came and gave us a Visit this Morning, with his Lady, and they brought with them the Pasty and Bottle you have seen; it is not much above a quarter of an hour since they are gone, and it seems the Gentlewoman forgot to take her Fan and Gloves with her. It was great good luck for you Sir, that you did not come whilst he was here, for he would certainly have kill'd you, for fear of being Discovered. He carries always a great Dagger under his Gown, to make use of it upon occasion: Neither would we advise you, to stay here any considerable time, for should he return hither, as sometimes he does, and as in all likelyhood he will, to fetch the things his Lady has left behind her, you would be in great Danger. We only desire you would be pleased to assist us with your Counsel, how we might best discover this, without doing our selves a Mischief. I told them that the most safe, and short way was to acquaint the Cardinal Vicar, and that they needed not to trou-*

ble

ple themſelves any further: And that as for my part, I knew not, whether I ſhould return to Rome *or no. They told me that this Hermit was ſo cunning, that now for ſome time they had not durſt ſo much as to take one ſtep towards* Rome; *ſo narrowly did he watch them.*

I had been told, that there was a very fair Abby of *Bernardines* upon the ſame Mountain, and therefore I asked the Hermits, why they did not diſcover the matter to the Abbot; but they repli'd, that they knew they would not be welcome there with ſuch a Story, becauſe all the Monks there led a very diſſolute Life, and had all of them their Miſtreſſes, as well as the Hermit. Moreover they told me, that they ſuſpected the Hermit to be a Sorcerer, which made them the more fearful, to make the leaſt ſtep towards the diſcovering of him. That they were of opinion alſo, that he had bewitch'd this Gentlewoman, becauſe that tho' he had no conſiderable Qualities, and was beſides very deform'd in Body, with a great ſlovenly Beard, a ſtinking Breath, and rotten Teeth, yet that ſhe had always loved him Paſſionately, from the time that ſhe had firſt receiv'd one of his Letters, wherein was encloſed a Piece of white-Wax, like unto an *Agnus Dei.* That they had alſo frequently had cauſe to admire his knowledge of many ſecret things, that had hapned at very far diſtant Places, all which gave them great ſuſpicion, that he had to do with the Devil.

They

They were about to tell me more of him; but the fear into which they had put me, left this Venerable Hermit might return to give me a Visit, made me, after that in a few words I had exhorted them not to follow such wicked Examples, and to have the Fear of God before their Eyes, to take my leave of them, desiring them to shew me the way to the Abby of the Fathers, where I intended to go and say Mass, having made a Vow to do so, at the Altar of S. *Sylvester*, when in clambring the Rocks, I found my self in great danger of my Life. This was also the reason why I refus'd to Eat or Drink with these Hermits, because no Man may say Mass except he be Fasting. So I went a little higher up the Mountain, by a very pleasant way, and I Arriv'd at the Abby, just at Dinner time. I had much ado to get the Church Door open'd for me, in order to acquit my self of my Vow. After I had said Mass, I desir'd them to let me see the Monastery; but they made great difficulty also to grant me this Request; because the Monks, according to the Custom of *Italy*, were almost all of them gone to take their rest. However at last one of the Monks, by order of the Prior, led me into a small Garden, which he told me was the place, whither S. *Sylvester* retir'd himself, during the Persecution, which afflicted the Church in his time, and that there he wrought that great Miracle, whereof mention is made

in

in his Life time, *viz.* that ſome of the Emperours Men being come to look for him, the Saint had a deſire to entertain them; but having nothing wherewith, he ſent a Deacon that ſerv'd him, to Sow ſome Carots in the Garden; and having about an Hour after order'd ſome of them to be taken up for Dinner, his Men went in a way of Mockery and Deriſion to him, but were extreamly ſurpriz'd, when being come at the place where the Carot Seed had been Sow'd, they found very fair and large Carots, of an admirable good taſte, and which ſerv'd for a Dinner to his Gueſts. The Monk told me, that this Miracle had in ſome ſort been continu'd ever ſince; for that the Carots, that were Sown in that Garden, retain an extraordinary pleaſant taſte. Upon his telling of me ſo, I made bold, to pluck up one of them out of the Ground, and having ſcrap'd it with my Knife, I taſted of it, by way of Devotion; but found it of a very flat taſte: I threw it away; Hold Sir, ſaid the Religious, they are not to be Eaten ſo, they muſt be Boyl'd, and dreſt with good Oil, or good Butter, and good Spices. We have a Cook that knows how to dreſs them admirably well. You put ſo many good things to them, my good Father, ſaid I, ſmiling, that at laſt you make them, if not miraculouſly, at leaſt admirably good. This Religious, after having ſhew'd me the Garden only, had the Civility, according to the Order he had received,

ceived, to lead me to a Chamber where I was to Dine: They brought me a Dish with Fish, and another with some of those Holy Roots, which indeed were extreamly well dreſt.

After Dinner I apply'd my ſelf to take a view of the Top of Mount *Soracte*, from whence certainly there is the beſt Proſpect that can be, the whole Country about *Rome* lying open to it, together with that Proud City, in its whole extent. This Mountain ſtands ſingle, and is not joyned to any other, having on all ſides of it moſt rich and fertil Plains, that ſurround it, and being very high and ſteep on all ſides with great white Rocks, one would take it, at a diſtance, for ſome very high Steeple, having its Top in the Clouds; and more eſpecially in the Winter time, when the Snow covers ſome little Shrubs of Trees, which have their Roots in the Rocks, whereof *Horace* makes mention in one of his Odes;

Cernis ut altâ ſtet Nive candidum
Soracte———

I came down the Mountain by a much more pleaſant and eaſie Way, than that by which I went up to it. In my way I met with the Old Hermit, of whom I made mention before, who return'd from ſaying Maſs in a Village at the Foot of the Mountain. He enquir'd of me, Whether I had been to

Viſit

Visit the Hermitages, or the Abby? I told him, that I came from the Holy Places, which S. *Sylvester* had sanctified by his Retirement. *God be praised for it, Sir,* (said he) *it is very well done of you. This is the good Pattern which the other Hermits of this Mountain, and I my self, have propounded to our selves to imitate; and, to speak truth, he pours forth abundance of Graces upon those who are devoted to him, and put their Trust in him. It is now One and Twenty years, I have had the Honour of wearing the Sacred Habit you see upon me; and the further I proceed, the more pleasure and satisfaction do I find in the Ways of the Lord.* To hear him Talk, one would have taken him for another S. *Paul* of *Thebes*, who was the first Hermit. But for all his fine Talk, I took care to keep my self at a certain distance from him, that his great Dagger might not reach me, in case he had gon about to make use of it. But at last, he bid me Farewell, wishing me a Thousand Blessings. He held a great *Bead-row*, or *Pater-noster* of Wood in his Hand, the Beads whereof were as big as a Nut, and he had a Cross fastned to his Girdle, with many great Medals, which made a great Noise as he went, by striking one against the other; he leaned upon his Staff, and in all points acted the Hypocrit to admiration.

The

The Eremitical Habit is of a brown Tawny Colour, consisting of a short Tunicle, reaching a little lower than the mid-Leg; they have a great Cowl upon their Head of a Pyramidal Figure, and a little Mantle about their Shoulders, not much unlike to that of the *Capucins*. These kind of Antick Habits seem to have been contriv'd for no other end, but to make terrible impressions on the Senses, the better to dispose the Minds of Men to conceive a great esteem and veneration for those that wear them. He that should go about to vilifie or undervalue this external Garb in the presence of a Papist, had almost as good profane whatsoever is most Holy in his Religion; as if forsooth there could be no wicked Men in the garb of Satyrs. I met with my two *French* Hermits some time after at *Venice*; who told me, *They had accused the Old Hermit, but he having very dexterously slipt away his Lady, denied all, and made these Poor Men to pass for Slanderers; to that degree had he Charmed the People by his Hypocrisie. Whereupon they had been forced to quit their Hermitages, and were then going for* Hungary, *to take upon them the Habit of Souldiers, which* (they said) *was every whit as Holy, as that of a Hermit.*

I have since this, in my Travels, seen many fair Hermitages, more particularly on the *Apennine*, which are those Mountains that divide all *Italy* in the length of it. I have had occasion to pass and repass them several

times,

times, in various parts of them, where are to be seen wonderful places in the Woods, and upon the very points of Rocks, which they told me were Hermitages. But since the time I knew, that the most of those that dwelt in them were only a Company of base Fellows, I took care not to Visit them. Many of these wretched Hermits have been publickly Executed from time to time, for committing the most enormous Crimes. There was one of them taken at *Venice*, who confessed at his Death, that he had killed above Threescore Persons, as well Men as Women. He had his Hermitage between *Venice* and *Buran*, in a little Island of about Two hundred Paces in Circuit, where is still to be seen the Ruins of his Hermitage, which they demolished. This wretched Person went by Night to Sea in a Disguise, and Masked, accompanied with three or four Robbers, to whom his Hermitage serv'd for a Retreat: They went and stopt the *Gondola's* or small Boats that past through the Channels, and murther'd those that refused to surrender their Purses. There had been Reports abroad, for a considerable time, of great Robberies and Murthers, that were committed about this Hermitage; but who could ever have believ'd, that a Person wearing so holy a Habit, and so venerable a Beard, had been the Head and Captain of these Murtherers? He was at last discovered by the Sons of a Rich Merchant of *Venice*; their Father,

Father, who took pleasure in the Company of such kind of Hypocrits, went one day out of Devotion to Visit this Hermit, and had acquainted his Wife and Sons with his intent. He carried along with him some very good Provisions, to Present him with; but this Impious Wretch being not satisfied with that, after he had got him to enter into his Cell, took him by the Throat and strangled him. His Children being astonished at their Fathers staying so long, went with a great many of their Friends to look for him, and entring into the Hermitage, they found their Fathers Shoes under the Hermit's Bed; whereupon they immediately seized him, and having found the rest of his Cloaths in an Old Cupboard, the Hermit at last shewed them the place where he had cast his Body; it was a great Hole, which formerly had serv'd for a Cistern, where they found the Bodies of above Threescore Persons, that had been sacrificed to the Fury and Avarice of this Infernal Monster. There is also great Talk in the Country of *Ancona* in *Italy*, of an Hermit, who robb'd and murther'd the Pilgrims going to *Loretto*; and of another between *Bononia* and *Florence*, that was no better than a Highway Robber. These kind of Stories coming fresh to my mind, whenever in my Travels I met with any Hermits or Hermitages, hinder'd me from being over-curious to Visit them.

I could not ſufficiently lament (according to the Principles in which I had been Educated) that a State, which heretofore had been ſo flouriſhing in the Church of God, and ſo fruitful of Saints, was at laſt degenerated to that degree, that the Hermitages were become little elſe, but the Dens of Robbers and Murtherers. In former times Learned Men were ſeen to retire to theſe places, to apply themſelves more uninterruptedly to their Studies, leading moſt vertuous and holy Lives; but at preſent that Mode is quite out of date, and a Man of Wit and Learning would be laugh'd at, ſhould he think of entring into this kind of Life. But the Monaſteries, on the other hand are in more Credit and Repute than ever, notwithſtanding that the Eremitick Life hath indeed been the Mother of the Monaſtick; the firſt Monks have been nothing elſe but Hermits, who joyned themſelves together to live in Common, and with this reſpect we ſay, that *Filia ſuffocavit Matrem*; *the Daughter hath devoured the Mother.* The Reaſon whereof may eaſily be given: This Change did not happen till after the Church of *Rome* was mounted to that pitch of Pomp and Pride, where we find her at preſent. The Head and chief Members that govern it, have affected to make ſhew of the moſt magnificent and luxurious Court, that it may be is in the whole World. Now ſuch a Court as this cannot but ſtand in need of great Incoms; and for the poor Hermits,

they were the leaſt able to contribute any thing towards it; this is the very Reaſon for which they have neglected and almoſt quite aboliſh'd them, to make the more way for the Monks, who have well-lin'd Purſes, and who are oblig'd from time to time, to Pay in prodigious Sums of Mony to the Apoſtolical Chamber.

They are the Biſhops who confer the Habit upon Hermits within their Dioceſs; but at preſent there are many Biſhops that refuſe to admit any, and chuſe rather to leave the Hermitages vacant. The moſt part of theſe Hermits underſtand no Latin, and ſome of them can neither Write nor Read. How would you have theſe Men ſpend their time in this Solitude? They become ſoon weary of it; and then turn Vagabond-Hermits, that run up and down the Country. They undertake every Year to Viſit the Holy Places; that is to ſay, to go to *Rome*, to *Loretto*, to S. *Anthony* of *Padua*, to S. *Nicholas* of *Bar*, to *Mount Gargan*, *&c.* After that they have finiſhed their Round, either they begin it anew, or they go and ſpend the two or three remaining Winter Months in their Hermitages. At their Return, the good People of the Country receive them very gladly, becauſe they come ordinarily well loaden with *Agnus Dei's* and *Relicks*, which they diſtribute amongſt them, and have always in a readineſs ſome pleaſant Story or other to tell them. Beſides, the Monks think it beneath

neath themſelves, to ſpeak to poor People; whereas the Hermits make themſelves familiar with them. But a Man muſt have an Eye to their Fingers, for they are very dextrous at Pilfering whatſoever they can lay their Hands upon, which afterwards they ſell for Mony, or make a Change of it in their Inns, for good Lodging and Entertainment.

I hapned to be on a time at an Inn, where ſome Hermits offered to ſell Children Clouts and Swadling-Bands, and deſired only to have a good Dinner in lieu of them. The Hoſteſs asked them, What way they had come by them? adding, That ſhe was aſtoniſh'd to ſee them have ſuch Gear to ſell, and that ſhe was afraid they had ſtolen them. The Hermits proteſted before God, they had not, but that a Country-woman, whoſe Child was Dead, had given 'em them. Whilſt they were in this Conteſt, the Woman of whom they had ſtolen them, came to the Inn, whom the Hermits no ſooner ſaw, but they betook themſelves to their Heels, leaving the Clouts and Swadling-Bands behind them. The Woman told us, That whilſt one of theſe Hermits was telling a Story, of an Apparition of the Souls in Purgatory, the other went forth into the Court, and took away her Childs Clouts, which ſhe had hung up there to dry.

Notwithstanding the Heremetick State be so extreamly corrupted and degenerated, yet the Papists do not leave valuing themselves much upon this account, and making a great matter of Honour of it to themselves against the Protestants, who (say they) have declared themselves profest Enemies to all these Holy States, which, as they pretend, were the greatest Ornament of the Churches of the first Ages; and in imitation of the Life which *Elias* and other of the Prophets did lead in the Deserts, which S. *John* the *Baptist* professed, and our Saviour Jesus Christ himself sanctified, by his so frequent retirings into Solitude; and of that Life, in a word, which the first Doctors and Fathers of the Church, as *Origen*, S. *Hierom*, *&c.* have so highly cherished and commended: To be even with them in this, I would demand of them, what they themselves make of it? Who they are amongst them, that make profession of this Excellent Life? What Fruit it produceth? and whether it were not much better, considering all the Disorders that have hapned by this means, and do still daily happen before their Eyes, wholly to cut off from the Bosom of the Church, a sort of Men who are become the Scandal of it, and who having voluntarily plunged themselves into *Idleness*, which is the Mother of all Vices, have, in fine, renounced all Vertues, whether Civil, Moral, or Christian.

Having

Having thus given you ſome Account concerning *Hermits*, I cannot well avoid giving you a Relation of ſome very conſiderable Places, which formerly have been the Retreats of Solitudinarians, and are now the Abode of Monks. And foraſmuch as I am here Diſcourſing of the Kingdom of *Naples*, I ſhall begin with that of *Sublac*, which was the place S.*Bennet* choſe for his Retreat, when he was as yet but a young Child.

In another Journy I made to *Naples*, finding my ſelf near this place, ſome advantageous Accounts I had receiv'd concerning it, inclined me to go and Viſit it. I firſt Arrived at the Burrough of *Sublac*, where the Monks of S.*Bennet* have both Temporal and Spiritual Juriſdiction. There is an Abby of Nuns of the ſame Order; and a League further in the ſame Valley, but in a part of it that is Narrower, there is a very Fair Abby of Monks, who are very Civil to Strangers, eſpecially to thoſe who come with an intent of Viſiting the Grotto of their Patriarch S. *Bennet*. I met here with a Father, who was a *French* Man by Nation, and to whom my Relations in *France* were not unknown, who was the cauſe of ſtaying me here a whole Day; and he himſelf led me to the Grotto of S. *Bennet*, which is about a quarter of a League further, in the Narroweſt part of the ſaid Valley. The Mountains on both ſides are very ſteep,

and the Brook that runs between them takes up well nigh the whole Space of the Valley. However these Fathers have made a shift to find place enough to Build here a Monastery all in length, which can contain Fifty or Threescore Monks, and yet it serves but for a Lodging to Ten only, whom they call *Hermits*, tho' indeed they be only so by Name, because they live in a Community, and because they only stay there for the space of Two Months; after which they send Ten others thither, out of the Neighbouring Monastery, to relieve them. Thus they succeed by Turns to one another. The only difference there is in their Observance is this, That those of the Monastery where the Grotto of the Saint is, do eat no Flesh-Meat; and in the other (as throughout all the Order in *Italy*) they eat Meat Four times a Week, notwithstanding that the use of it be forbid them by the Rules of their Institution, which they have Vow'd to observe. They say, It is out of the Respect they have to these Rules, that their Abbots have order'd, That no Flesh should be eaten in this Little Monastery, no more than in their Great One of *Mont Cassin*, that it might be true at least, That the Rule of S. *Bennet* was observ'd in Two of their Monasteries; which, as they believe, is sufficient to quiet their Consciences as to this matter. The Fathers pretend, forsooth, That the Bodies of Men are much changed in their Constitution since the time of

of their Legiſlator; and that they are not ſo ſtrong, nor conſequently ſo able to undergo ſuch Rigid Obſervances; and indeed they Treat all their other Rules much in the ſame manner, and content themſelves with the obſerving of them by Turns, or by Halves.

In this Little Monaſtery, they ſhewed me the Grotto of S. *Bennet*, upon which they have built an Altar; and we ſee there alſo a moſt curious Statue of white Marble, repreſenting this Saint, very young, and upon his Knees, with a Countenance very humble and penitent. The Habit wherewith he is repreſented, ſerves to condemn that which the *Benedictins* of *Italy* do wear at preſent; they have ſo amplified and pleated it, for to make it ſhew fine and magnificent, that it is no more to be known to be a Copy from this Original. The Father *Benedictins* of the Congregation of S. *Maurus* in *France*, have taken the form of their Habit from this Figure, and retain the ſame to this Day, as believing it with Reaſon, to be the true Pattern. After we had ſaid our Prayers in this Little Chapel, they led me to a little Garden, and they bade me take notice of a huge Stone at the Top of the Rock; they wiſhed me to obſerve it very well, as being no leſs than a perpetual Miracle, which demonſtrated the viſible Protection God afforded to that Holy Place, and to thoſe that dwelt there. This Stone, according to their Talk, was quit looſned from the

Rock, and ſuſpended in the Air, by the alone Divine Power, God not ſuffering it to fall down, becauſe, if it ſhould, it could not fail of utterly deſtroying the Grotto, and the whole Monaſtery. I told them, after that I had viewed it very narrowly, that I ſaw it ſo well faſtned to the Rock, that in my thoughts it would be a Miracle indeed if it ſhould fall, and that they ought not to pretend the contrary to thoſe that had good Eyes. I ſaw well enough, that my Anſwer did not pleaſe them; but I was ſo weary to hear them talk of ſuch kind of Miracles, which they will force upon Men contrary to all Reaſon, that I could not, by times, hinder my ſelf from expreſſing my reſentment of it. The *French* Father, that was my Guide, wiſh'd me to caſt my Eye upon certain Roſe-Trees, which were in a Corner of the Garden, and told me, that as ſoon as we were got out of the Hermitage, he would tell me the myſtery of them. And in the mean time he ſhewed me the reſt of the Buildings. I did not find the place ſo frightful, as was the Impreſſion they had given me of it; tho' it muſt be owned, That in S. *Bennet*'s Time it was a very Deſert place.

Having therefore taken a View of all, we return'd to the Great Monaſtery, from whence we came; where being arrived, the Father told me as to thoſe Roſe-Trees, which he had wiſhed me to take notice of, that the

the Monks had not thought fitting to tell me of the great Miracle, wherewith they commonly entertain Strangers, for fear I ſhould reflect upon them for it, as I did upon occaſion of the Stone. *It is Related* (ſaid he) *in the Life of our Bleſſed Father S.* Bennet, *That he had one day a furious Temptation of the Fleſh in this place; and that in order to quell it, he went and rowled himſelf ſtark naked upon Thiſtles and Thorns, that were near unto his Cell, and made all his Body on a Gore-blood, until he found that the Temptation was quite diſſipated. Now the Hiſtory tells us, that theſe Thiſtles and Thorns, ting'd with the Blood of S.* Bennet, *were miraculouſly changed into Roſes. Wherefore ſpecial Care has been taken always to preſerve theſe Roſe-Trees, the Roſes whereof we dry, and being pulverized, do exhibit them to thoſe that are Sick; for it is an univerſal Remedy againſt all manner of Diſeaſes, to thoſe who take them in Faith.* I told this *French* Father, That the Monks his Confraters had done very well not to mention this Miracle to me, for I ſhould preſently have put them in mind of the Fable of *Pyramis* and *Thisbe*, whoſe Blood changed the colour of *Mulberries* from white to red. Could they have ſhewn me Thiſtles, Nettles, or ſome Blackberry-Buſhes and Brambles that brought forth Roſes, this would have been ſomething rare indeed, I will not ſay miraculous (for I know not whether they have found out the Art of grafting Roſe-Trees upon theſe kind of Wild

Wild Plants) but to ſhew a Man Roſe-Tree that bears Roſes, this is a thing we ſee every day, without ever dreaming of a Miracle. And as to what concerns their miraculous Operation, in Curing all manner of Maladies, that they had very adviſedly added this Clauſe, *If they be made uſe of in Faith:* For if thoſe that take of this Powder in their Sickneſs chance to die, 'tis becauſe there was no Faith in them; but if they eſcape, it is a plain Miracle.

Theſe Fathers are extream Rich, and almoſt all the Country round about, to a very great diſtance, belongs to them. The next Day I went up to a Mountain, where they ſhewed me a Chapel, which S. *Bennet* caus'd to be built; and about Seven miles further, they ſhewed me another, Dignified with a New Miracle, which is, the Impreſſion of the Body of S. *Bennet* upon a Rock. The Story of it is this,: They tell us, *That this Saint being on a time Benighted, he was forc'd to beg Lodging of a Prieſt that lived in thoſe Parts, who very uncivilly denied him. The Saint being ſo extreamly tired, that he could no longer keep himſelf ſtanding, lean'd againſt a Rock, which received his Body with the ſame eaſe, as if it had been a ſoft Bed, where he reſted all that Night; which impreſſion of his Body* (ſay they) *remain'd there ever ſince.* True it is, that ſuch an Impreſſion is indeed found there, but who has made it I cannot tell you, except you will believe the Miracle.

From

From this place I took Directions of the Way to *Mont Caſſin*, which is about Three ſmall days Journy from thence. Here it is you may take a view of the Glory of the Monaſtick State, in all its luſtre. The ſtately Buildings which theſe Fathers have raiſed upon this Mountain, make it appear to be the Head of an Order. The place is exceeding pleaſant, ſurrounded on all ſides with Rich Vallies, and Little Hills, over which *Mont Caſſin* commands by its height, and by the Temporal and Spiritual Juriſdiction the Monks do exerciſe over a great many Towns Villages which lye round about it. Amongſt the reſt there is a very pretty City ſituate at the Foot of *Mont Caſſin*, which is called S. *Germain*. The Abbot has Epiſcopal Juriſdiction there, and keeps his Grand Vicar, who is a Monk of the ſame Order. I went to ſee him, to get permiſſion of him to ſay Maſs, and afterwards I went up to the Mountain. They have made the Acceſs to it very fair and eaſie, and one aſcends near Four *Italian* Miles, before one comes to the Monaſtery. A man muſt not expect here any great Antiquities, this Place having been ſeveral times ruined by the Wars, and by Fire, which did not ſo much as leave one Stone upon another. The only Remain of Antiquity they ſhew one is, the Remainder of an Old Steeple, which the Monks have extraordinarily embeliſh'd within, as ſuppoſing it to be the place where S. *Bennet* died, and

that

that God as by Miracle had preſerved it, amongſt ſo many Deſolations and Fires, as of Old he did the Ark of *Noah*, in the midſt of the Deluge. They will have every one that enters it, to put off his Shoes; and they themſelves, when they go in, make very ſtrange Poſtures and Faces. They maintain, That they have the whole Body of S. *Bennet* in their poſſeſſion, and that what was ſaid of his Tranſlation to the Monaſtery of *Fleury* in *France*, is no more than a Fable: According to which Suppoſition, all the great Miracles which the *Benedictins* of *France* pretend to have wrought, at the Tranſlation of it, muſt be very grand Impoſtures. And we may ſee by this ſcantling, how the Monks make no Bones of Accuſing one another of Fraud and Impoſture, when their Intereſt is concern'd.

Several Popes who had a Kindneſs for *Mont Caſſin*, have been pleaſed to make an Eſſay of their Infallibility, by declaring, That the Body, which they never ſaw, is there whole and entire: Other Popes, on the contrary, who were more concern'd for the *Benedictins* of *France*, have Thunder'd out their *Anathema's* againſt thoſe that ſhould ſay, That the Body of the ſame S. *Bennet* was at *Mont Caſſin*. So that upon the matter, we do not know who to believe, for here is Infallibility againſt Infallibility; and a Papiſt cannot believe what one Pope hath pronounced about it, without falling into the Excommunications of another, which

which you'l ſay, is a very hard caſe. Howſoever it may be, the Fathers of *Mont Caſſin* tell you plainly, That they have it; and for proof thereof, they maintain a Race of great Ravens in their Monaſteries, which they declare to be the Off-ſpring of a Raven, who render'd a great piece of Service to S. *Bennet*, by carrying away an empoyſon'd Leaf, which a wicked Prieſt had ſent him. Theſe Ravens are very familiar, and the Fathers tell us, That the Charm which keeps them in that Place, is the Odour of the Body of S. *Bennet*: Tho' for my part, I ſhould rather incline to believe, That it is the Odour of their Fat Kitchin; for they are continually ſtuffing of them, and a great many Poor People might have their Subſiſtence from what they allow theſe Birds. Theſe Ravens in Colour do well reſemble theſe Monks, who are Cloath'd all in Black, and for diſtinctions ſake are called *Black Fryers*, *Monachi Neri*. Furthermore, they ſhew'd me all the Regular Places, the Cloiſters, Dormitories, the Apartments for the Officers, the Gardens, and the Backſides: All which carry a greater ſhew of the Grandure and Majeſty of a Palace Royal, than of an Abode for Monks. But the Church above all things is extreamly well and ſumptuouſly Adorn'd, being embeliſh'd with Marble, Jaſper, Porphyry, and other precious Stones; and in particular, the Gilding and Painting you ſee there, are of an ineſtimable Value.

They

They observe still in this Abby, the Laudable Custom of Entertaining all Strangers, and Pilgrims, according to their Rank and Quality, and indeed Persons are very well entertain'd there, tho' it be only with Eggs, Herbs, and Fish. For, as I have said, in another place, they profess to observe their Rule, according to the Rigor of it, in this Monastery, in hopes of excusing, by this means, the decadence and failure of all the rest. But I have been since informed after what manner they acquit themselves of their Vow. They send their Religious by turns into the Country, for a Month or two, to Fatten and Plump them; which time expir'd, they recall them again to their Observance, at which they are kept the same space of time, after which they send them again to be Fatted anew. After this manner do they mutually solace and relieve one another amongst themselves with an Holy Brotherly Love, whereby they find themselves much benefited. One of these Monks, on a time, suppos'd himself to have found the Secret, to spare himself and his Brethren, the Pains and Trouble of all these Flittings and Removes. He had made his reflection upon a Hymn of S. *Ambrose*, which they Sing on Friday Morning, where speaking of the Works of the Fifth days Creation, which were the Fishes and the Birds, he hath these words,

Qui

Qui fertili natos aquâ
Partim relinquis Gurgiti,
Partim levas in Aera.

From whence he inferr'd, that forasmuch as the Fish and Birds proceeded both from one Matter, to wit, the Water, they might indifferently pass for Fish, as being in Substance nothing but the same thing. Besides the Resemblance there is between the Fins of Fishes, and the Wings of Birds, helpt to flatter his Imagination, as a further Confirmation of his Notion; he desired his Brethren to Meditate a while upon this Mystery, which being once unfolded, might be so profitable to them. The Notion was found to be very good, and they made no more ado but with one consent presented a Petition to the Abbot, that they might have leave from thence forward, to Eat the Fish that flies in the Air. The Abbot suppos'd that his Religious had taken up the Holy Resolution of Reforming themselves to a higher Degree, and that they would for time to come, abstain wholly from Fish also; for if they Eat nothing, said he in himself, but the Fish that flies in the Air, they will not need any great store of Oil to Fry them with. Wherefore he very readily granted their Requeſt; but he was extreamly astonished, when entring the next day into the Refectory, he found all the Table charged with

with good Foul, both Boil'd and Roaſted, as Woodcocks, Partridges, and all others that were in ſeaſon. He preſently ſent for the Steward of the Monaſtery to come to him, and thoſe who had made theſe Proviſions, intending to Jobe them very ſeverely: But they putting him in mind of the Permiſſion he had granted them, and Quoting the paſſage out of S. *Ambroſe*, and the 20, 21, and 22 Verſes of the Firſt Chapter of *Geneſis*, the poor Abbot, was put to a Nonplus, by the ſubtilty of their Reaſonings, and allow'd it ſhould be continued. The matter being divulged ſome time after, it came to the Ears of their Cardinal Protector at *Rome*, who ſent a Letter to them, by which he exhorted them, either abſolutely to Eat Fleſh, if they had a deſire ſo to do, or elſe to Eat nothing but the Fiſh that lives in the Waters, for that otherwiſe it was to be feared, the People would learn by their Example, to Eat cramb'd Capons in *Lent*; and leaving the Swimming, betake themſelves to the Flying Fiſhes. It is not above Twelve years ſince, that the Reformed Benedictins of the Congregation of S. *Maur* in *France*, practiſed much a like thing: They Eat nothing but Otters and Badgers, as long as they could get any of them, taking theſe Animals for Fiſh, becauſe they live along the Rivers, and feed upon Fiſh; and foraſmuch as they did alſo Eat them in *Lent*, this extreamly ſcandaliz'd the People in the Provinces

vinces of *France*, where Otters and Badgers are look'd upon as Meat. Wherefore the Biſhops were fain to deſire the Fathers, for time to come, to abſtain from eating of them, as they do at preſent. By this it appears that all this ſort of People, who outwardly profeſs to live a Life of Penance, do it ſore againſt their Will; and could one ſee all that paſſes in Secret in their Monaſteries, the World would be no longer abus'd by their Hypocryſie.

I ſhall only give you an account of one famous Hermitage more, which lies in *Swiſſerland*, and afterwards proſecute my Journy to *Naples*. This Hermitage is call'd *Encylas*, and the *Benedictins*, who have made themſelves Maſters of it, have there at preſent a very fair Abby. It is Situate upon a very high Mountain, between the Canton of *Zurich*, and that of *Solure*. The Papiſts Flock thither in Pilgrimage, from all parts of *France*, *Germany*, *Swiſſerland*, and *Italy*, for the ſake of a Miraculous Chapel, which is to be ſeen in that place. The Hiſtory of it runs thus. An Hermit having caus'd a Chapel to be Built here, was at a loſs to find a Biſhop, who would take the pains to come and Conſecrate it, in a place which was at ſo great a diſtance from the Commerce of Men: But on a certain Night as he was at Prayers, he ſaw Jeſus Chriſt coming down from Heaven, accompanied with his Bleſſed Mother, the Virgin *Ma-*

ry, the Twelve Apostles, and an infinite multitude of Angels. All this Heavenly Company entred the Chapel, and Jesus Christ commanded the Sacerdotal Habits to be brought forth, which the Angels immediately deliver'd to him, and were all enrich'd with Pearls and Diamonds. He took them all from their Hands, and put them on, repeating the Prayers which the Priests are oblig'd to say, whilst they put on the Sacred Habit. Observe here by the by, that in one of these Prayers, the Priest Prays, that *God would be pleased to extinguish in him the Carnal Concupiscence, that reigns in his Members*, and apply this if you can, without the highest Sacrilege, to Jesus Christ, who is the Eternal Purity. Our Saviour then having put on his Sacerdotal Ornaments, went and Consecrated the Chapel, and afterwards the Altar; in performing which, he observ'd all the Ceremonies, made all the signs of the Cross, perform'd all the Sprinklings of Holy-Water, dispatch'd all the Anointings with the Holy-Oils, and pronounced all the Prayers, which are set down in the *Roman* Ritual, for the Consecration of Chapels, and Altars; the Apostles all this while assisting him, and answering *Amen* to all the Prayers, at the same time that the Angels Sang the Musick, played upon Instruments, and in a word, made such a melodious Consort, that the poor Hermit, who took a View of all this, from one of the Corners of the

the Chapel, was wholly charm'd and raviſh'd with it. After that the Ceremony of Conſecration was thus finiſh'd, Jeſus Chriſt would needs alſo Celebrate the firſt Maſs there, and having put on the reſt of the required Ornaments, he went to the Altar; S. *Peter* and S. *Paul* Miniſtred to him at the Maſs. The Hermit took notice, that Jeſus Chriſt did not omit the leaſt Ceremony, Benediction, Kneeling, or Prayer, that are contain'd in the *Roman* Miſſal. This done, he took the Communion himſelf under both kinds, and afterwards delivered it to his Bleſſed Mother, and all the Apoſtles, concluding the Maſs with an *Ite miſſa eſt*, to which the Angelical Conſort anſwered *Deo Gratias*. When all this was thus perform'd, Jeſus Chriſt together with all this Heavenly Society return'd to Heaven, leaving the Chapel Conſecrated, as it is at preſent. We are to take notice that this hapned at a time, when Men believed Hermits upon their bair Words, and when the living in a Wood, or upon a Mountain, with a ſwinging Cowl upon ones Head, paſt for an inconteſtable proof of Saintſhip. The Hermit writ to the Biſhop, that now he needed not to incommodate himſelf to come and Conſecrate the Chapel, ſeeing that Jeſus Chriſt himſelf, had been pleaſed to ſave him that trouble. The good People, who at that time were the Inhabitants of thoſe Mountains, and who would have Swallow'd any thing, under the

notion of a Miracle, gulp'd down this alſo. This Chapel is to be ſeen there to this day, whole and entire, and the *Benedictins*, who have taken Poſſeſſion of this Place, have Built a great Church round about it, ſo that the Great one, encloſeth the Leſſer.

Theſe Fathers are very Rich, and have got together a very great Treaſury of Plate, by means of this Devotion. And foraſmuch as they are almoſt on every ſide, ſurrounded with Hereticks, (ſo they call the Proteſtants;) they make uſe of abundance of Precaution, and do not ſhew their Treaſure to all the World. They have encloſed it within a double Wall, to the end that in caſe of a Civil War, the Proteſtants, might not be able to find it. Near to the Abby, there is a fair Village, very well Built, and the outſide of all the Houſes are Painted, which makes a very fine ſhew. They are almoſt all Inhabited by Inn-Keepers, who are furniſhed with excellent Wine, which is a ſtrong Magnetiſm for the *Swiſs* and *German* Pilgrims.

The *Roman* Catholicks of this Country, glory ſo much in having got ſo convincing a Proof of the truth of their Maſs, that they openly declare, that Jeſus Chriſt having foreſeen the fatal Revolution, which of late hath hapned in *Swiſſerland*, by the perverſe Doctrin of *Calvin*, denying the real preſence of the Holy Sacrament, was pleaſed beforehand to Condemn this Doctrin, by his own offering up

up to his Eternal Father, the Bloodleſs Sacrifice of the Holy Maſs, with all the Ceremonies, the Holy Church of *Rome* makes uſe of. It is to be ſuppos'd that Jeſus Chriſt was greatly pleaſed to find in the *Roman* Miſſal, all thoſe finical Additions, the Popes have joyned to it; and eſpecially with the invention of thoſe pretty little Hoſts, to the compoſition of which there enters more Wax than Flower. I have frequently ſeen theſe Wafers made, and I have ſome time for Recreation made them them my ſelf. They greaſe the Wafer-Iron, in which they make the Hoſts, with white-Wax, to make them the more firm. This Wax being melted, Penetrates the Wafers through and through, and ſerves for a Glew to hold them together. This was it, our Adorable Lord and Saviour thought not of, when he inſtituted his Sacrament; but however approved very well of this new Invention, in Celebrating the Maſs at *Encylas*. The *Memento* for the Dead, that is, the Prayers for the Souls in Purgatory, which they have inſerted into the Maſs, pleaſed him alſo extraordinary well. And ſeeing it cannot be doubted, but that his Prayers were aſſuredly heard; it will follow, that there was not ſo much as one Soul left in Purgatory that day. I have forgot to ask theſe good Catholicks, whether Jeſus Chriſt when he ſaid Maſs at *Encylas*, gave the Communion to his Bleſſed Mother and his Diſciples, under both kinds?

Or whether he conform'd himself to the Modern Practice of the Church of *Rome*? who communicate the People under one kind only; if they affirm this Latter, I protest I have taken the Resolution never to believe them; and I will rather believe, that Jesus Christ, who is the Eternal Wisdom, had disposed all things so wisely, in his Institution of the Sacrament, that as there wanted nothing that might be added, so neither was there any thing superfluous to be taken away from it. He would that all should Eat of the Bread, and Drink of the Cup. *Bibite ex eo omnes: Drink ye all of it.* This hath been the constant Practice of the Primitive Church, for many Ages; and I am so far from looking upon this first Church, as being very defective in all her Practices, as the Papists would fain perswade us, that I shall always consider it, as the True and Perfect Pattern and Model of the Church, which our Lord and the Apostles have left us, which we cannot undertake to mend, without spoiling it, and from which we cannot depart without Sin. Some ancient Churches, even of those that follow the Communion of *Rome*, have in some sort preserved the ancient Custom of Celebrating the Lords Supper, tho' they look upon it only at present, as one of the Ceremonies of the Holy-Week, and they practise it only on Munday and Thursday, but with several Excesses and Indecencies, which ought to be retrenched and put away.

I will give you a Relation here of what I have ſeen practis'd at *Mentz* in *Germany*, where I hapned to be for Two years together on *Holy-Thurſday*. This Day, after Morning-Service, and the Waſhing of Feet, the Archbiſhop, the Great Canons, and all the other Prieſts that ſerve in the Cathedral, go in Proceſſion to a Great Hall, that is near the Church, which they call the *Chapter-Houſe*, there to Celebrate the Supper. The Seculars that are of any Rank and Quality, have leave to enter with the reſt. There are great Benches placed round about the Hall, where all the Company ſeat themſelves, and a great Table in the midſt, covered with a Table-Cloth, upon which are placed large Cups or Goblets, with other Pitchers and Veſſels full of Wine, and a vaſt quantity of great Wafers divided into Pounds and half Pounds. The Archbiſhop being Arrayed in his Pontifical Habits, reads with a loud Voice that part of the Goſpel, which contains the Hiſtory of the Supper; and afterwards bleſſing the Bread and the Wine, he declares, That they are to take this in memory of the Paſſion of our Lord Jeſus Chriſt, and to be obedient to the Command he has left us, to *do the ſame in Remembrance of him*. Thus after having taken his part of the Wafers, which is of two or three Pounds, becauſe of his Dignity, he goes and diſtributes the reſt, to all thoſe that are preſent, a Service of one Pound to every

Grand Canon, and of half a Pound to all the reſt, the ſame ſhare being given to me alſo. They ſpread a great Napkin before all thoſe that aſſiſt at the Supper, and every one applies himſelf to eat theſe Wafers, which are very thick, and of another ſort than thoſe are, that they uſe at Maſs. Formerly they gave to all the Company pieces of Unleavened Bread; but theſe Wafers were in After-times found more pleaſing to the Palat, and more fit to be Preſented. The Archbiſhop, in the mean time, takes the Cup, or rather, it is held to him, whilſt he drinks; for it is ſo large and ſo full of Wine, that two of the Canons are ſcarcely able to ſupport it. After he hath drunk, he ſends it to be preſented to the Great Canons, and then to all thoſe that ſit on the Benches. They don't amuſe themſelves with letting down a little Gulp only, as is done at the Sacrament; but they drink in good earneſt, and fetch the greateſt Draughts they can: And there be ſome of theſe *German* Gentlemen, that drink above a Quart at a Draught; ſo that the Cup, as big as it is, is nevertheleſs ſoon emptied, and muſt be filled anew. The Wine that is uſed on this occaſion, muſt be of the beſt Rheniſh Wine that is to be got in all the Territory of *Mentz*; and the Officers of the Cathedral, have power to go and chuſe it that Day with great Ceremony in the Electors Cellars. They pierce all the Veſſels

one

one after another, and take the Judgment of ſome Learned Palats upon them. It is the high Opinion they have conceiv'd of the goodneſs of this Wine, that makes theſe Gentlemen drink ſo heartily. The Great Cup takes its Round five times, and ſo oft every one of the Company drinks. But if any one ſhould chance in theſe Intervals, to be tormented with Thirſt, he needs only to make a ſign to the Prieſts, who are near to the Table, where other Veſſels ſtand ready, in which they are preſently ſerved: Whilſt the Cup goes round, the Singing-Men and the Muſicians ſtrike up their Notes and Sing, (ſtanding near the Table which holds the Cups and the good Wine) that which the Papiſts call *Improperia*, which are the Reproaches our Saviour made to the *Jews* for their Ingratitude, in Abuſing him to that degree as they did, notwithſtanding all the Benefits they had received of him.

I obſerv'd, that the Company kept themſelves in a great degree of Reſtraint and Modeſty at the firſt and ſecond Round the Cup made; but at the third Turn, when the good Wine began to diſplay its virtue, every one began to Talk and Laugh; and the Singing-men, who were willing to take their ſhares of the good Wine, made Stops ever and anon, to refreſh themſelves with the pleaſing Liquor; ſo that towards the end of the Ceremony they were quite gon, and knew

knew no longer what they sung. I was pretty near one of the Grand Canons, and told him; *In truth, My Lord, I am astonished to see them suffer these Singing-Men, to act all these Fooleries they do in the midst of the Hall, and in your Presence; and at a Function, which requires a great deal of Modesty and Seriousness.* He Answer'd me very fiercely; *We do not concern our selves with those Men; they are a Company of pure Rogues, they deserve indeed, to have their Legs and Arms broke; but all that can be said for them is, that they are drunk, and to speak truth, I am somewhat engag'd that way my self.* I found that he spoke Truth, for the good Wine had seiz'd his Capitol, as well as those of the rest of the Company. My Host, with whom I lodged, who was one of the Officers of the Grand Chapter, return'd from thence very much out of order, and own'd to have drunk above six Quarts for his own share. He often call'd for Wine extraordinarily, under pretence that the bits of the Wafers which he eat, stuck in his Throat. At last, when the Ceremony was ended, which lasted about two Hours, every one returned to his own Home, staggering as they went, and running their Heads against the Walls. The Gentlemen certainly would be highly displeased, if they should be deprived of the Cup that Day; and I question whether the Pope, with all his Authority would ever be able to bring it about.

Now

Now if we ſet aſide the Exceſſes, the Indecencies, and ſome other Improperties theſe Men did commit in this Solemnity; ſure it is, that this is the true way of Adminiſtring the Holy Supper, which has been continually preſerv'd in this Church. It ſeems probable, that ſometime or other they were in the belief, that they could not ſatisfie the Command of the Supper, by celebrating the Maſs, and Communicating in the manner as they do; and therefore to remedy this in ſome degree, they retain'd this Ceremony, which they call the *Lord's Precept*; but ſurely they then obſerved it with more modeſty and reſpect than they do at preſent. Indeed, I know no Function the Papiſts have, throughout the whole courſe of the Year, that repreſents the Holy Supper; for what I have now ſaid of *Mentz*, is not practis'd in any other of their Churches. I know they commonly aſſign *Eaſter-Day* for this purpoſe; but I can find nothing in the whole Office of that Day, that repreſents any thing of it: For the Maſs hath no conformity at all with the Supper; and beſides, the People do not Communicate whilſt the Maſs is celebrating, but after the Maſs is ended, and then the Prieſt, without making any Prayer, and without declaring what he is about to do, goes and puts into the Mouths of all thoſe that preſent themſelves, a ſmall Conſecrated Wafer, and ſaith to every one of them; *The Body of Jeſus Chriſt preſerve thy Soul*

Soul to Life Eternal. Every one that has Received it, retires to a Corner of the Church, to Pray in private; and then every one goes home, without the leaſt Prayer made in common. Where therefore is the common Union, or Communion in all this? They cannot ſay, that they partake all of one Bread, for all the little Wafers they give are diſtinct, ſome Old, and others New; ſome of them bought at one Shop, and ſome at another, and all of them (as was ſaid) are ſo penetrated with Wax, that it is hard to ſay whether it be Bread or Wax. They do not ſo much as once know, for the moſt part, that this Action is to be performed in remembrance of the Paſſion and Death of our Saviour Jeſus Chriſt, neither is there ſo much as one only word mention'd to put them in mind of it. For my part, I muſt acknowledge that I knew nothing of it, before that I began to ſtudy Divinity; and I believed, that to Communicate, was only to Receive the Body of our Saviour, without being obliged to call any thing to Remembrance. And yet, this is that which is moſt expreſly declared in the Commandment of our Saviour, in the Inſtitution of the Holy Supper; *Do this in Remembrance of me.* And thoſe who Adminiſter the Sacrament, have an Engagement lying upon them, *to declare the Death of our Lord*, to make us remember it.

Not-

Notwithſtanding that theſe various Relations and Obſervations that I give you here, ſeem to have no great Connexion with my Journy to *Naples*; yet they do very well comport with the General Subject I have propos'd to my ſelf, and which I may well call the main ſcope and aim of my Work; which is, to diſcover to you the reſt of the Corrupt and Superſtitious Practices of the Church of *Rome*, which are come to my knowledge. I produce them one after another, according as I find occaſion; and in this regard, I readily acknowledge this Treatiſe not to be very Regular: For, becauſe the moſt part of theſe Matters have no great Connexion together, and that they cannot make out a whole Chapter, or a Days Entertainment, I have been obliged to follow this Method, tho' ſomewhat Irregular, not being able to order things better.

I ſhall conclude this Days Journy with an Obſervation I made in my Journy from *Mola* to *Capua*, which is this: Having ſtruck out of the High-Way, we entred into ſome Little Villages, to refreſh our ſelves. Whilſt they were Watering our Horſes, we took a Turn to ſee the Houſes, and after what manner the Poor People liv'd there. Their Houſes are a Company of Little Holes, I believe the largeſt of them was not above twelve Foot in length, but kept very Neat. We were aſtoniſh'd

astonish'd at the prodigious quantity of Women we found in them; but we saw no Men there; except only some few that were very Ancient, the rest being gone to their Labour.

All the Old Women came out of their Houses, carrying in their Hands Sausages, and little Loaves of a kind of *Turkish* Corn, which they call *Fromenton*, and some dry Figs. They desired us to give them our Blessing, and to accept of their Presents. We took some of their Figs, and these good People took this for a great Favour at our Hands. Some of them amongst the rest, pray'd us to come into their Houses, that we might Bless some of their Wine, Water, or Goats-Milk. We asked what they intended to do with it afterwards? They told us, It was to give their Husbands to drink, when they return'd from their Labour all on a Sweat, that it might do them no prejudice.

I said to my Companion, That I could not but admire the Faith of these People: Who reply'd, That he took them all for Saints. One of these good Women that over-heard him, sent forth a deep Sigh, saying, *That for her part, she was no Saint; but as for her deceased Mother, that certainly she had been one: For she Prayed to God from Morning to Night, for the Souls of Purgatory, and always kept her House well-stor'd with good Provisions, for the Monks*

Monks and Prieſts that paſſed by that Way. I queſtion'd them about ſome other Duties of Chriſtianity, and ſome Chief Articles of our Faith, wherein I found them very Ignorant; and ſome of them Anſwer'd me, *That their Curate was a very Learned Man, and that he would ſatisfie us concerning theſe Points.* I found by this, that theſe Poor People were arrived at that Bleſſed Ignorance and Simplicity, to which the Prieſts of the Church of *Rome* would ſo fain reduce the whole World, if it were in their Power. So we returned to our Horſes in the Inn, which we found had been well look'd to; we were ſerved alſo with very good Wine, and when we demanded what we had to Pay, they would take none of our Mony, our Hoſt telling us, *That we were Knights of Jeſus Chriſt, and that we had too much honoured him, by coming under his Roof.*

Juſt as we were Mounting on Horſe-back, a Foot-Boy came to deſire us to ſtay one Moment; for that Count *Ludovica* his Maſter deſired, if it might be acceptable to us, to have our Company to *Capua.* Our Hoſt aſſured us, That he was a very vertuous good Lord. So we ſtay'd for him, and Travell'd together to *Capua.* We told him of the Simplicity and Charity of the Poor People of the Village where we Baited. He ſaid, That *they were us'd to it, and that in all the Villages at any diſtance from the High-Way,*

they

they were all of the same Temper; and that the Monks and Priests took care to direct their Course that Way, when they Travell'd, to spare their Mony.

Being Arrived at *Capua*, the Count Invited us to accept of a Lodging with him; where we were very Nobly Entertain'd, with a Generosity and Open-heartedness, which is not very common amongst the Noblemen of *Italy*.

OBSERVATIONS ON A JOURNY TO NAPLES.

The Fifth Days Journy.

THis Day, which was the laſt of our Journy, was the moſt Troubleſom to us of all the reſt, becauſe it was a Faſt of the Church. We return'd our Acknowledgments to our Noble Count, who had ſhewed himſelf ſo generous and ſplendid in his Entertainment of us; and proſecuted

our Journy to *Averse*, which is a very pleasant and delicious City, situate between *Capua* and *Naples*. We met with nothing considerable on the Way, with relation to my Subject; only we cast our Eyes upon some Little Chapels, which we found almost at the End of every Field. These Chapels are no more than so many Little Vaults, four or five Foot long, and three or four Foot broad; and entring in, we found they contain'd the Picture of a Crucifix, or of some Saint or other, who are suppos'd to be the Tutelar Saints of those Grounds, on which the Chapels are built. We saw in most of these Chapels, Little Stones hanging upon the Walls, being fastned with Thred; as also Little Bones, small Tufts of Hair, bits of Wood, shreds of Cloth, and an hundred other things of like Nature. We got some of the Peasants, who quitted their Labour, to come and receive our Benediction, to unfold to us the meaning of these things. They told us, *That they were the Vows of some of the good Country People, according to the different Occasions or Dangers they had been in.* Some of them that had caught Falls, as they were going on their Way, had gather'd up the Pebbles, or Flints, at which they had stumbled, and carried them to the Chapel: Others had brought thither the Sticks wherewith their Masters had beaten them: Women that had Quarrel'd and Fought together, very devoutly carried thither the Hair they had plucked

from one anothers Heads. These good People believing, by a Superstition, whereof I had never before seen an Instance, that by committing the Instruments of their Mishap to some one of these Chapels, they prevent the hapning of the like Accident for time to come.

It may be some will Object to me here, *That I have been very diligent, in my Travels, to take Notice of some inconsiderable Trifles, which were not once worth the observing; and now make use of them, to reproach and mortifie the Papists.*

To which I Answer, That if it may pass for a kind of Excuse, to produce the Example of others that have done the like, I can assert, there are some who have made Remarks of much less Importance, than is this I have last mention'd. Father *Mabillon*, that Famous *Benedictin*, in the History of his Travels, gives us a Relation of certain Women in *Rome*, who creep up the Steps of the Portal of S. *Peter's* Church on their Knees; and makes this goodly Reflection upon it, *That this is some Remainder of the Piety of the Emperour* Theodosius, *and of his Veneration for that August Cathedral.* In the mean time we find, that it is not only in their Approaches to this Magnificent Temple, that these Women put themselves into these Postures; but that they also use the same in their Drawing near almost to every Place, where any Superstitious Worship is in Vogue; for I

have seen both Men and Women shuffling on their Knees, to these little Chapels built in the Fields, whereof I am now speaking, where there is nothing considerable, that deserves any Veneration. Should a Papist be the Relator of these Actions, he would not fail to exalt them to the Clouds, and set them forth as most Signal Instances of an extraordinary Piety and Devotion, and as Actions very Meritorious in the sight of God; whereas, a Protestant in giving an Account of them, would rather deplore the Blindness of this Poor People, who are so ignorant of the true Ways of Salvation, as to believe, that by employing themselves in this kind of Practices, they go strait to Heaven, and that by this means their Sins are blotted out, without having recourse to serious Repentance.

The same Father *Mabillon* makes mention of the Close-Stool, or Chair, with a Hole in it, called *Sedes Stercoraria*, on which formerly the Popes were carried, after their Exaltation to the Throne of S. *Peter*. He puts an Explication upon it, which I suppose was scarcely thought of at that time. He saith, *This Ceremony was made use of, to put the Popes in mind, after their Election, that they ought to keep themselves humble in the midst of that Greatness, to which God had been pleased to raise them, as from the Dust and Dunghil, alluding to that of the Psalmist*, Psal. 113. 7. *De Stercore erigens Pauperem.* Some Writers, whom this Author terms *Hereticks*,

Hereticks, give a very different account of it, and say, *That this kind of Chair was made use of in the Ceremony of the Papal Exaltation, ever since they had been Impos'd upon by Pope* Joan, *as a necessary Precaution, to prevent the like Mistake for the time to come: For they made the Pope to Seat himself in this Chair, which afterwards they held Lifted up on High, till all the Cardinals had perform'd their Scrutiny concerning the Holy Father, Whether he was furnish'd with all the Constitutive Parts of a Perfect Man.* 'Tis hard to determine, whether of these two Explications be the true one. However, the Abolition they have since made of this Ceremony, might make one suspect, that there was indeed something in this Action, that did not comport with the Glory of the Heads of the Church of *Rome*; or else, that the Popes have renounced those humble Thoughts of themselves, which this *Close-Stool* might serve to inspire them with. I have Read in the Books of Travellers, many other Observations, which in dignity do not in the least out-vy those which by times come to my mind, and which I hear relate to you, rather for the Consequences which may be drawn thence, or for the Reflections they may occasion, than for the importance of the Matters of Fact themselves.

After having taken ſome time to view theſe Chapels, and obſerve the Superſtitious Practices of theſe poor People, we have juſt now related, we at laſt Arriv'd at *Averſe*, where we were Witneſſes of a very pleaſant Encounter, which is well worth the relating in all its Circumſtances. For the better underſtanding of it, I muſt put you in mind, that the *Italian* Dames are kept up, worſe than Slaves, to that degree, that they have not ſo much as the liberty of the Rooms of their own Houſes. In the Kingdom of *Naples*, the Cuſtom is to lock them up in the Garrets, which for that reaſon, they call the Womens Apartment. Whenever they have a mind to buy any thing, that is Cry'd along the Streets, or to give an Alms to any poor Body, they have Baskets, which they faſten to a great Rope, and let them down to give or receive what they pleaſe. A Fryer *Carmelite* who was making his Queſt (a genteel word to expreſs Begging) in honour of the little *Scapulary*, was waiting under the Window of a Dame of Quality, for the deſcent of ſome Alms; the Gentlewoman it ſeems having too great a kindneſs for him, to ſend him away empty, conveigh'd down to him in her Basket a great white-Loaf, which the good Fryer was reaching out his Arms to receive; when two *French* Men coming by, that were almoſt Famiſh'd, prov'd more nimble than he, and diſappointed him of his Prey, for the one of them having rudely

rudely thruſt the Fryer to the over-ſide of the Street, the other laid hold upon the Basket, and having taken out what was in it; they both betook themſelvels to their Heels. The *Carmelite*, who was ſenſible of his Guilt, and was therefore very deſirous of getting the Loaf into his own hands, fell a running after them with all his might, Crying out, Stop the Thieves, ſtop the Thieves. Whereupon the People ſoon ſtopt them, as ſuppoſing that they had Robb'd ſomething conſiderable; but theſe poor Wretches gave good Evidence, that it was nothing leſs than Neceſſity had put them upon this Piece of Thievery; for without being mov'd or skar'd at the Uproar made about them, he who had Stolen the Loaf, broke it in two, and gave the one half of it to his Companion. As this was doing, ſome Papers dropt out of it upon the Street, which an *Italian* immediately ſnatch'd up, and the *Carmelite*, who till then had expreſt ſuch earneſtneſs to have his Loaf back again, ſlipt away through the Crowd, without making any further enquiries concerning it.

Every one of the Spectators, were curious to know the Contents of theſe Papers, and the *Italian* to avoid the Throng of People, retired to one of the Chambers of the Inn, where we were, for to read it. After that he had read it by himſelf, he was willing to Communicate it to all, for a notable Piece of Gallantry, that deſir'd to hear it. There were

two Letters, the one enclos'd in the other, whereof the one was the Fryer *Carmelite's* Letter, and the other contain'd the Ladies Anſwer. We heard both of them read, but I am not able to repeat the Contents of them to you word for word; therefore ſhall only mention thoſe Expreſſions I more particularly took notice of, for the Amorous Gallantry they contain'd. Their Cuſtom in *Italy* is to demand Alms, for the honour of the Mother of God, that is, the Holy Virgin, accordingly this Devout Fryer began his Letter with theſe words: *Anima devota della grand Madre* Venere, *fatemi la Carità povero Fraticello, deh per pietà datemi un ſguardo, un riſo, un bacio, qualche coſetta, par l' amor del Dio* Cupido. In Engliſh thus: *Devout Soul of the great Mother* Venus, *give an Alms to a poor Fryer; vouchſafe to me I pray you for Charity, a Look, a Smile, a Kiſs, ſome little thing or other, for the ſake of the God* Cupido. At the bottom of his Letter, he deſir'd the Lady, that ſhe would be pleas'd to honour him with a word in Anſwer, and to ſend him back his own Letter, as well to ſet his Heart at reſt, in that regard, as that ſhe might not be expos'd to a Surprize of her Husband. The Letter had no Name to it, and concluded with theſe words, *the pooreſt of all your Lovers.*

The

The Ladies Anſwer had an Air of Galantry no whit inferiour to that of the Fryers; ſhe told him, *That if he had demanded any Favour of her, ſhe would before have deſired him to inform her of his Rank and Quality; but ſeeing that he only demanded an Alms, every one might without abaſing themſelves afford that to the moſt poor and miſerable. That tho' ſhe had had no opportunity of taking a view of him, otherwiſe than from the Garret Window, where ſhe was Impriſon'd, yet that her ſight was good enough to diſcern he had a very good Countenance under his Hood, and that ſhe allow'd him from that very moment, to ſtudy the beſt means of getting to her, provided that it were done with all poſſible Precaution. That ſhe might indeed have Burnt the Letter he had ſent her, but that ſhe ſuppos'd it would have been an ill Preſage, to Condemn to the Fire the firſt Fruits of his Love towards her; and that ſhe doubted not, ſince he had been ſo circumſpect in the ſecuring of his own Letter, but he would be at leaſt as careful for the Anſwer ſhe ſent him, that it might never fall into the hand of her Tyrant,* (meaning her Husband:) *She concluded with the moſt tender Expreſſions, that could be invented by the moſt ardent Affection, and deſired the Fryer not to fail of returning the next day, at the ſame Hour, to make his Queſt; aſſuring him, that he might build upon her Charity.*

Tho'

Tho' these Letters seem'd to be Pleasant enough, yet the most Understanding and Virtuous of those who heard them read, could not but express something of Horror, to see Wickedness covering it self with the pretext of Godliness, and Stalking up and down in the Disguise of a Habit so Holy in outward appearance. They sent out some Persons by several ways, to look for the Fryer, but they could not meet with him; only they Learnt, at a House where he had Lodg'd, three or four days before, that he was one of the great Convent of the *Carmelites* in *Naples*, and that he had been sent to make Quest in the Countries round about. My Companion, who had some Letters to deliver to the Fathers of the said Convent, took upon him to inform the Prior of the whole matter, as soon as we should be Arriv'd there, if they would deliver to him the Letters of this Fryer Questor. The Letters were accordingly deliver'd to him by the *Italian*, after that he had first taken a Copy of them. That which favour'd the Lady in this Business, was, that the two *French* Beggars, who had minded nothing but the Prey they long'd for, and who after they had seiz'd it, had run three or four Streets to save themselves from the Pursuit of the *Carmelite*, could by no means find out the House again of this Charitable Creature, neither was there any *Italian* found, that was in the humour to own it for his Wives hand.

This

This Honeſt Gentleman my Companion did not fail two or three days after his Arrival at *Naples*, to acquit himſelf of his Commiſſion; but he received nothing but Frowns and Diſpleaſure for his Pains; for having acquainted the Prior of the *Carmelites* with it, they flatly denied that any Fryer of their Convent had been ſent upon the Queſt to *Averſe* at that time; yea, they abuſed him with ill Language, asking him by what Authority he had charged himſelf with this Commiſſion, as if it were the Office of Prieſts to take cognizance of the doings of Fryers? That they were ſure, the Prieſts had no reaſon for their parts, to reproach their good Manners, ſeeing they themſelves led ſuch very Looſe and Scandalous Lives.

The good Gentleman, ſeeing that the Prior began to be in a great Paſſion, and fearing leſt the Religious might think fitting to give him the Diſcipline for his Pains, made his humble Excuſes to them, and withdrew himſelf, ſaying, that what he had done in this Matter, was not in the leaſt done with any intention to Inſult them; but only becauſe he thought himſelf bound in Charity to advertize them of a thing for which they were ſo much reproached at *Averſe*, and which probably they might find out ſome means to remedy. The Prior accordingly, notwithſtanding the bad Humour he was in, did not fail of ſending the very ſame day, the Steward

ard of the Convent to *Averse*, with Orders dexterously to divulge there, that the Fryer Questor, who had plaid these gallant Tricks, did not belong to their Monastery, and that in all probabilty, it must have been some Secular, that had made bold with their Habit, the better to act his Part.

It is true enough, that sometimes Seculars Disguise themselves in the Habits of Fryers, to accomplish their Ends, as knowing that nothing can be invented more proper to give them a free access to all Houses: For notwithstanding that the Men of the World are daily Trappand by these wretched Monks, yet for all that they retain as great a respect for their Habit, as for the most Sacred thing in the whole World; and the Monks, that on their side, they may not be wanting to the daily encrease of this Veneration, scarcely Preach up any thing else but the Sacredness of their Habits. Therefore it is that these Habits, by the great esteem Men have of them, are so very Proper and accommodate to Cloak all manner of Wickedness and Treason, and consequently are made use of, to facilitate the escape of Criminals, to Murther People in their Houses, to maintain secret Correspondencies in Cities, for to Burn and betray them; and in a word, to commit Adulteries, Incest, all manner of Cheats, and Perfidiousness, Murthers, and Sacriledge; yea, what is more, to attempt the

Sacred

Sacred Lives of Kings, whereof we meet with too many fatal Inſtances in Hiſtory. A *Turk*, to whom the Prince of *Mirandula*, gave a Relation of the different Religious Orders, there were in the Church of *Rome*, and who (as he ſaid) were the Ornament of it; Reply'd, That if there was but one of them, they would be ſufficient to exterminate all the Princes of the Earth. It ſeems he had Read ſomething of our Hiſtories. So many dreadful *Cataſtrophes* which daily happen by theſe pieces of Cloth, ſhap'd after an Antick manner, and ridiculous Figure, one would think might be ſufficient (if there were no other Reaſon for it, but the Conſervation of their States) wholly to cut them off from the Church; for Religion and the State ought to be ſo perfectly united, that the one may not betray the other, nor give occaſion to any Diſſenſion or Miſunderſtanding therein. Whereas it is true in the Church of *Rome*, that they would ſooner trample upon a Royal Robe, than upon the Frock of a Monk; becauſe this Habit in it ſelf, tho' it may be he that wears it may be oft-times worſe than the Devil himſelf, is accounted moſt ſuperlatively holy.

They call *Italy*, the *Country of Monks*, not only upon the account, that *Monks* (under which Word I comprehend all the Religious) do live very happily there, and have made, as it were, their Paradice of it; but alſo becauſe all the *Italians* are in ſome degree

Monks.

Monks. Thoſe who have not been of their Number during their Lives, will at leaſt be ſo after their Deaths. They ſpecifie in their Laſt Wills, the Religious Habit in which they will be Buried; One will be dreſt up like a *Benedictin*, another like a *Carmelite*, and ſo for the reſt. When the Bodies of any of theſe are Carried to the Ground, their Biers and Coffins are uncovered, that every one may ſee them dreſt in their Monaſtick Habits, whereas the Biers of other Perſons are always covered. The Monks tell us, That it is an Honour due to their Habits, that nothing can interpoſe betwixt them and Heaven; becauſe they have the virtue of immediately uniting to that place of Bliſs.

A Wax-Merchant at *Venice*, who had Cut his own Throat, becauſe having bought up a great quantity of Wax, the Price of it chanced to fall ſome Days after, had Breath enough left him, after the Wound given, to declare, That he would be Buried in a *Capucin*'s Habit; and ſoon after died thus in Deſpair. His Relations therefore executed his Laſt Will, and I ſaw this Wretch carried through the Streets in his *Capucin* Dreſs, with his Throat Cut: Now I would fain know, Whether his Accoutrement had the virtue of immediately uniting him to Heaven. Externals have to that pitch gain'd the Aſcendant in the Church of *Rome*, that true Vertue ſeems wholly baniſhed from it.

We

We departed from *Averſe*, as ſoon as we had Dined, and we Arrived (without putting our ſelves or our Horſes much to it) timely enough in the great Suburbs of *Naples*. The Gentleman with whom I was in Company, did not think himſelf in an Equipage good enough, to enter the City that Day; and I, becauſe I would not leave him, took up my Lodging in an Inn of the Suburbs with him. The Hoſt was a *Spaniard*, and the firſt thing he demanded of us was, Whether we were Faſting? We told him, That we had Dined at *Averſe*; and the Gentleman's Servant had acquainted him, that we had been very well Treated. However my Companion, who was not us'd to Travel, and who found himſelf weary with his Journy, gave Orders for a Supper to be made ready, and under the pretext of his not being very well, he would have them get ſome freſh Eggs for him. The Hoſt very obligingly promis'd to get all things ready; but when Supper-time was come, we found nothing but two bits of Bread upon the Table, and ſome Fruit. My Companion ſent word to the Hoſt, to have the reſt of the Supper ſent up, with the freſh Eggs; who came himſelf to return him an Anſwer, which was to this purpoſe, *That he wiſh'd the Gentleman to call to mind, that it was a Faſt-Day, and that being a Clergy-Man, he was oblig'd (more than any one elſe) to give a good Example; and that in keeping his Faſt, he would at the ſame time perform two Duties, the firſt*

first in keeping the Fast; and the other by not offending any one. This Clergy-Man, that was not used to be reprov'd by Seculars, who ordinarily dare not Reproach Men of their Coat, came to great Words with the Host, and told him, that he had good Friends enough at *Naples*, that would make him repent of his Insolence: The Host, on the other side, threatned him with the Inquisition, saying, *That he knew no reason why he might not be put there, as well as his Wife, who had lain there already three Years, for having eaten a little piece of Cheese on a Fast-Day, when she was Big with Child; and that she had been Inform'd against by two Priests, who had Lodged in his House, and had committed there all manner of Excesses.* We perceiv'd very well, that our Host was transported with a very violent Passion, and therefore we thought fit to change our Inn, notwithstanding that it was very Late. Forasmuch as I had had no manner of Quarrel with him, he did in a manner Excuse himself to me; protesting to me, *That for the space of Twenty two Years that he had kept an Inn, he never had seen so much as one Priest or Monk that kept the Fasts of the Church; tho' they made a great Crime of it, to those poor Seculars that were Convict of that Transgression.*

Because

Becauſe this Adventure has put me upon mentioning the Faſts of the Papiſts, I ſhall take occaſion truly to declare to you, after what manner they obſerve their Faſts in the Church of *Rome*; and enquire, Whether their Practice be ſo evident a Mark of the Purity and Holineſs of their Communion, as they pretend. The Faſts Commanded by the Church of *Rome*, under the Penalty of Mortal Sin, and other Chaſtiſements Corporal and Pecuniary, are, *Lent*, the *Quater Temps*, or *Four Times*, and the *Vigils* or *Eves*. As for the time of *Advent*, they leave it to every ones liberty, to Faſt or not, according as their Devotion or Inclination ſways them. The Abſtinence from Meat is inſeparably joyn'd with all their Faſts; for the Papiſts do not believe, that any Faſt can be truly kept without abſtaining from Fleſh-Meat; and they ſuppoſe this to be the moſt Eſſential part of a Faſt. In thoſe Countries where the Inquiſition is eſtabliſhed, thoſe who break their Abſtinence, may fall under the Rigor of that Tribunal; but in other Countries, the Biſhops of every Dioceſs have Power to puniſh Spiritually and Corporally thoſe that Tranſgreſs this way. Moreover, every Prieſt in particular is obliged, at Confeſſion, to impoſe upon them ſome Puniſhment, equivalent to the Breaking of their Faſt.

Now theſe for the moſt part are Pecuniary Mulcts, becauſe by this means they ſerve two Ends, *viz.* that of Mortifying their Penitents, and of Greaſing their own Fiſts. As for Example, They will order a Perſon, who hath fail'd of Faſting in any one Day of *Lent*, to put a Crown into the Pariſh Trunk or Cheſt, and ſo proportionably if they have Tranſgreſt oftner. The Prieſts from time to time take care to empty the Trunk, and divide the Mony amongſt themſelves. Infants and Old Men, at a certain Age, are exempt from Faſting, but not from the Abſtinence from Meat; and none are excuſed from Abſtinence and from Faſting, ſave only ſuch as are Sick; and they alſo muſt have an Atteſtation in Writing, under the Hand of a Phyſician, that they are really and truly ſo; and upon this Atteſtation, they grant them a Permiſſion to Eat Meat, and conſequently not to Faſt. There be ſome Butchers particularly Appointed to ſell Fleſh on thoſe Days, with ſtrict Orders, Not to ſell any Meat, except to thoſe only who have ſuch a Permiſſion.

Here it is we may take Notice, how hearty the *Roman Catholicks* are in the Obſervance of their Faſts, whereof they boaſt ſo much; for it may be aſſerted of a Truth, that above three Fourth Parts amongſt them get theſe Permiſſions from their Phyſicians and Curates, without any real need, and only for ſome pre-

pretended Sickneſſes, which indeed they are not afflicted with; or elſe, they make the moſt of ſome little Indiſpoſitions they are ſubject to by times, to excuſe them from the trouble of Faſting. The Phyſicians are obliged to take their words for it, and the Curates refer themſelves to the Phyſicians. The Curates are aſſured, That the more there be of ſuch Perſons, who in this regard burthen their Conſciences, the more Mony they ſhall put into their Pockets at *Eaſter*, when their Pariſhioners come to Confeſs to them. Thus we may well ſay, That tho' theſe People have paid their Butchers for the Meat they had of them; yet it is not all paid, till they have Talk'd with their Confeſſor, and ſatisfied his After-reckoning. As for what concerns the Prieſts and Monks, they take their Permiſſions from themſelves; and there be but few Clergy-Men to be found, that keep *Lent*; or in caſe they do, it is with ſuch Profuſion and Dainties of Fiſh, that makes their Abſtinence from Fleſh much more grateful, than the *Shrovetide*, which uſher'd it in. True it is, that amongſt the Seculars, there be found many Poor People, who are not in a condition of making theſe Expences, and who, fearing to be too high Taxed by their Curates at *Eaſter*, are fain to Faſt the whole *Lent* out, not without a great deal of Trouble: Which is the Reaſon of that Common Saying among the *Roman Catholicks*, that

Lent is only for the Poor. Lastly, to say the most, If amongst the great Number of Papists, that enjoy Plenty, there be some whose Consciences are tender enough, to put them upon a Resolution of Fasting, it is still only after the manner of *Rome*, which imports, that they must eat no more than Twice aday. They take their Chief Meal at Noon, and they may then without scruple Eat as much as they please.

A Doctor of Physick, who had been at Dinner in a Monastery, upon a Fast-Day, told me merrily, That these Monks had made him lay in Provisions enough for Three days, he had so stuft his Belly amongst them. At Evening they make a Collation, at which they eat Fruits, Sweet-Meats, and other such like things; and Fried-Fish, amongst other things, passeth for a Dish that may be used at Collations.

The Ancient Custom of the Church of *Rome* in their Fasts, was to Eat but once aday, after Sun-set, when Even-song was begun; but forasmuch, as this Practice did not agree with the Delicateness of the Clergy, the Ecclesiasticks lighted on a pleasant Invention to illude it; They formed an Office, or Set of Prayers, which they called *Vespers*, or *Even-song*: And to the end they may observe the Rule of not Eating till after Even-song, they celebrate their Evening-Prayer in the Morning.

Now

Now if this be not very ridiculous, and if this be not impudently to Mock at all manner of Honesty and Sincerity, I leave you to judge. Just as if the Ministers of the Church of *England* should go about to perswade the People, That for to eat their Suppers betimes in the Morning, they need only to say their Evening-Prayer very early.

The Fasts, as to the quality of the Viands that are eaten, are very differently observed amongst the Papists: In some Countries they abstain from Eggs, Butter, and Cheese; and in others, they make no scruple of Eating them. In some Countries they express a very great distaste of *Lent*. I Sojourned two whole Years at *Mentz* in *Germany*, and the Electoral Archbishop, the First Year dispensed with the Observance of *Lent* throughout all his Dioceses, except only the Holy-Week, or Week before *Easter*; and the Second Year he Ordered, they should only Fast three times a Week. They have a very pleasant way of Fasting in *Germany*: After that they have eaten a good Dinner in the Morning, they may (if they please) Eat and Drink all the rest of the Day, as long as they eat no hot Meat: They may eat Broth, Fish, Eggs, &c. so they be but Cold before they fall upon them; which is the Reason, why in *Germany* they always take care, to have their Cupboards well provided with Cold Meats in *Lent* time.

Again, there are other places where they are as ſtrict and ſcrupulous in the obſervance of *Lent*, eſpecially in the Countries that are under the Dominion of *Spain*. The Prieſts are bound at *Milan* to Preach a Sermon at the beginning of *Lent*, to take away thoſe Scruples that may ariſe in the minds of the People, about Faſting and Abſtinence. This Sermon is always compos'd of Queſtions and Anſwers, much like the *Athenian Mercury* we have here in *London*, and every one ſends his Doubts to the Preacher, who reſolves them the beſt he can. I once heard one of theſe Caſuiſtical Sermons in the Church of S. *Anthony*, where abundance of very ridiculous Doubts were propos'd. Amongſt other things, the Queſtion was asked, *Whether it were lawful to eat Figs?* And the difficulty was, becauſe this Fruit contains a ſort of Milk in it, whilſt it is green, which is turn'd afterwards into that ſweetneſs which is found in them, when they are fully Ripe; now all ſorts of white-Meats, that is, things made of Milk are forbid in *Italy*: The Queſtion was very Learnedly Reſolv'd in favour of the Figs, and they were happily incorporated amongſt the *Lent* Viands, becauſe the Milky Juice in the Figs contain'd no Cream or Fatneſs, and becauſe neither Butter nor Cheeſe could be made of it: And he added this Corollary, that upon the ſame account, Almond-milk was a good and lawful *Lent* Meat, and that with

with it they might prepare their Rice-milk. I lived for ſome time in a Monaſtery at *Milan*, where three times a Week, we had Rice-milk dreſt after this manner, which was much more delicate, than if it had been prepar'd with Cows-milk. The Learned Father at laſt concluded this Queſtion, with this ſhameleſs Expreſſion, That it was lawful alſo to eat Mandrakes, notwithſtanding theſe Fruits did very lively repreſent the Members of Man and Woman. I beg my Readers excuſe for making uſe of his own words.

Another Queſtion was, *Whether at their Evening Collations, they might dip their Bread in Wine?* The reaſon of the difficulty was, becauſe according to the Rules of their Faſts, they are not permitted to eat any *Meneſtre*, that is, Pottage, at Night; and many believe, that by dipping their Bread in Wine or Water, they change the nature of Bread, and make a kind of Pottage of it. I my ſelf have ſeen many Perſons, who otherwiſe were very ſenſible underſtanding People, who made no difficulty of eating Bread and Fruit in abundance in the Evening at their Collations, and to waſh them down with two or three Bottles of good Wine, who yet in the mean time made a great ſcruple to dip a bit of Bread in Wine, and to eat it. But however the Queſtion was decided in favour of theſe who did dip their Bread in Wine. He back'd his Deciſion with an Example very

convincing to a Papist, and such as hit the Nail on the head: When you receive, said he, the Body of Christ in the Communion, the Priest puts a little Wafer into your Mouth, which immediately is penetrated throughout with your Spittle; and yet the Faith teacheth you, that the Body of Jesus Christ remains there still, and that none of the Accidents are corrupted by the humectation or penetration of the Spittle: In the very same manner (said he) when you Sop your Bread in Wine, this makes no change at all, in that which you take, not a jot more than if you should eat the Bread, and drink your Wine separately, so that you may for time to come safely do it without any scruple. In a word, this Father resolved a vast number of Difficulties, that had been propounded to him, and which for the most part were of the same Stamp with those I have given you a taste of.

Because we are speaking of the Observation of *Lent* at *Milan*, you may take notice, that *Lent* begins there four days later, than in all the other parts of *Italy*, by a Priviledge they pretend to hold from S. *Ambrose*. Now for these four days, a vast quantity of People from all Parts of *Italy* repair thither, to enjoy this Priviledge; and I have known Persons that came above one hundred Leagues; which shews that there is a strange Avidity in the Papists, to eat Flesh at the time it is forbid

bid them. Now these days are no sooner ended, but all this Crowd makes as much haste to get away from thence, as before they made haste to get thither; the reason is, because afterwards the *Quadragesimal* Abstinence is observed with much more rigour and exactness at *Milan*, than in any other part of *Italy*, excepting only those, that have Licences, which, as I have mentioned before, are always in great Numbers. If any one be found that transgresseth the Rules of the *Lent* Fast, they are sent immediately to the Inquisition, and proceeded against as Hereticks. The *Spaniards* will allow of no slackning of this Point, in those Countries that are subject to them. In the time when *Burgundy* was under *Spain*, they observed the Fasts of the Church much more rigorously than they do now, since it is under the Dominion of *France*.

An Officer of the great Chapter of *Mentz*, gave me the Relation of a troublesome Accident, tho' the passages of it be very pleasant, which hapned to him, and three of the great Canons of *Mentz*, with relation to Fasting. They had taken a view of the greatest part of *France*, and they returned to their own Country through *Burgundy*, in time of *Lent*. As they were Travelling from *Dola* to *Besançon*, this Officer hapned to kill a great Hen in the Fields, and the Gentlemen Canons having Congratulated his good Luck, resolved

reſolved to eat it at the firſt Inn they ſhould come at. Being Arriv'd about Dinner-time, at the firſt Village they met with, they ordered a great Fire to be made in their Chamber, and the Officer commanded them to bring up a Kettle, without ſaying what he intended to do with it: Their Hoſteſs brought them one, but being ſeiz'd with a curioſity to know what uſe they would put it to; ſhe ſpi'd them ſo well, that ſhe found they were Boyling a Hen. Whereupon ſhe preſently ran out of Doors and told her Neighbours, who came all running away in Throngs, no otherwiſe than if the Houſe had been on Fire. The Hoſteſs led them the way to the Chamber of theſe Gentlemen, and in a furious Tranſport, demanded her Kettle again; they deſired her to have Patience a little, telling her that what they had put into it, was almoſt Boyled; but the Woman in a great rage, ſnatch'd the Kettle from off the Fire, and the Officer forc'd it from her again, to have his Hen.

In the mean time the Neighbours all came up at the Noiſe, and belching forth the moſt execrable Oaths, (which were far worſe than the breaking of the Faſt,) threatned the Gentlemen to kill them immediately, if they did not render themſelves Priſoners. Theſe Grand Canons, who were all of them Lords of great Quality, in vain call'd up for their Foot-Boys, dreſt in their rich Liveries, and

and put off their Riding Coats, which covered their rich Silk Habits, and ſhewed them their Golden Croſſes and the fair Medals hanging about their Necks. Theſe Villanous Peaſants, in ſpite of all they could ſhew or alledge, made them get on Horſe-back, and having bound them with Cords, in a moſt ignominious manner, they Conducted them with a ſtrange Hue and Cry, carrying the Par-boil'd Hen ty'd to the top of a Staff, before them, till they came to the City of *Beſançon*, which was about Eight Leagues from the Village, inſulting over them with a thouſand Affronts all along the Way, as if they had been Hereticks.

As ſoon as they were come into the City, a vaſt Throng of People came from all Parts to ſee them, flinging Dirt and Stones at them, and crying aloud, Burn them alive, Burn them alive. They brought them in this Poſture ſtraight to the Archbiſhop, who being immediately inform'd who they were, brought them into one of the Dining-Rooms of his Palace, and had very much ado to appeaſe the Rabble. After that he had ſignified to them the Humour of the People of that Country, and the extream Danger to which they had expos'd themſelves, he expreſt to them the ſenſible Regret he had for the Affront they had received, and ſhewed them a thouſand Civilities, in Token of the Reſpect he bore to the Canons of the moſt Noble Chapter,

Chapter, that was in the whole Empire. And the next day very early in the Morning, he let them escape by a back Door, for fear of their being Torn to pieces by the Rabble. See here what an Extravagant Zeal for Superstitious Observances is capable to produce; neither Civility, nor Virtue, nor Reason, being able to give Check to the furious Effects thereof. Jesus Christ certainly never left us any such Spirit, or any such Religion. It wanted but very little of our falling into the same Trouble, by the Imprudence of my Companion, the Evening we Arriv'd in the Suburbs of *Naples*; and had they put us into the Inquisition, it would have been much worse with us.

I do not in the least disapprove of Fasts; but on the contrary think them to be both commendable and useful for a Christian to Exercise them, especially when accompanied with Prayers and Alms-giving, for the humbling of our Souls, and the subduing and subjecting our Bodies to the Spirit; that is, for the Mortifying our Brutal Passions, which commonly owe their force and vigour to a healthy pamper'd State of the Body, and too great Repletion; and to give the Spirit a greater liberty and agility in the practice of Virtue. Nay, what is more, I could wish with all my Heart, that Christians would exercise themselves by times altogether, in this good Practice, to the End of Encouraging one

one another by their good Examples, and by their Union in ſo good a Work, to draw down upon themſelves the Heavenly Bleſſing. But I cannot by any means approve the going about to force People to this Duty, by the Confiſcation of all their Goods, by Tortures and Fire, and by a moſt pitileſs and cruel Inquiſition. I don't believe, that God ever gave ſuch Power to Men over one another, as to proceed to ſuch barbarous and inhuman Conſtraints; and thoſe who pretend to ſuch a Power, ought not to be called *Paſtors*, but *Robbers* and *Murtherers*, who are got into the Sheepfold only, to rob, deſtroy and kill.

The next Morning betimes we Entred the City of *Naples*, where I made a Stay of Three Weeks. I went to Viſit the Great Hoſpital for the Sick, which without doubt is very well Adminiſtred; neither is the Direction of it in the Hands of Monks and Prieſts; but the Nobility of *Naples* have the whole ordering of it. I was extreamly edified to ſee a Score of Gentlemen, Knights, Earls and Marqueſſes, who ſerved there in their Turns by Weeks, and who themſelves carried Broth and Meat to the Sick, having their great Rapiers by their Sides, after the *Spaniſh* Mode, with a Neatneſs and Chearfulneſs, capable of alleviating the Maladies of theſe poor Patients. The Apartment for Women

men was up Stairs, who were ſerved in the ſame manner by Noble Matrons. I have Viſited many other Hoſpitals in *Italy*, appointed for Sick-People, which were Governed by Fryers, whom they call *Brothers of Charity*; but never met with any thing that might be compared with that of *Naples*. Theſe Monks are commonly very peeviſh and croſs, and frequently Abuſe the Sick with Words and Stroaks, after having taken to their own ſhare, the beſt part of the Charities, that are ſent to the poor Sick. I could not keep my ſelf, upon a time, from ſaying to one of theſe Monks, who had Beaten one of the poor Sick, That that Action of his ſtruck me with Horrour. To Excuſe himſelf, he told me, *That I did not know that Sick Perſon ſo well as he did, and that he was one of thoſe, who notwithſtanding that they are perfectly Cured, do yet complain continually, only that they may remain ſtill in the Hoſpital; and that to make them weary of it, they were forced to Abuſe them in this manner.*

They had none of all theſe baſe and unworthy Conſiderations in this Great Hoſpital of *Naples*; on the contrary, they took Methods quite oppoſite to thoſe now mention'd, to incline thoſe that were recovered to leave the Hoſpital. Whilſt they are Sick, they are kept ſtrictly to the Rules the Phyſicians Appoint concerning them, who direct the quantity and quality of their Meat and Drink; which

which they execute with a punctuality that is to admiration. Afterwards, when the Physicians declare that they are wholly Cured, they continue them there ſtill for Three Weeks, and they are Treated Morning and Evening with all ſorts of delicate Viands, boyl'd and roaſted; and ſerv'd with the choiceſt Fruits and beſt Wine, in ſuch a quantity, as may moſt contribute to the ſtrengthning and nouriſhing of them, without doing them any prejudice. At the end of the Three Weeks, thoſe that want Cloaths have them beſtow'd upon them, and a piece of Mony beſides; and ſo are ſent away. By this means there is never a Poor Patient in the Hoſpital, but wiſheth, that this Three Weeks time were come for him too, to be ſo Nobly Entertain'd: And by this means, they are put to no trouble, to diſcharge their Hoſpital of thoſe who are Recovered.

The Great Hoſpital of *Milan*, and ſome others of *Italy*, are almoſt Adminiſtred after the ſame manner. I could wiſh the *Italians* would be adviſed, not to truſt their Charities to Prieſts and Monks, ſo much as they do, who, for the moſt part, have the moſt pityleſs and inhuman Hearts that can be: For indeed this is a Curſe which God pours forth upon them, for being the Authors of ſo many Idolatrous Practices and Profanations they are guilty of; to give them a Heart as herd and unrelenting, as that of *Pharaoh*.

They

They would do much better, to take the pains of distributing their Alms themselves; because we find, that in those Places where they do so, things are managed in so noble and generous a manner.

Having taken a View of the Hospital of *Naples*, I spent some part of my time to go and see the Fair Churches of that great and stately City; which indeed are such, that nothing can be seen more Rich, Magnificent, or Beautiful: There is scarely the least Parish Church, which is not all Gilt and Painted from the top to the bottom. All the Altars and Chapels are built of Precious Stones; and there is never a Church, but hath Silver-Candlesticks, Basons, and Lamps in great numbers, without counting the Shrines and Cases for their Relicks and their Crosses, that for the most part are of pure Gold: Which made a Vice-Roy of *Naples* say, *That if all the Churches of that City were made into One, and that all their Riches made up but One Treasury, it would by far surpass in Beauty and Riches the very Temple of* Solomon; *and that by this means, there might be seen at this Day, to the Honour of the* Neapolitans, *something more glorious, than was that which in past Ages had been the Admiration of all the World.* For my part, I do truly believe, that in making this Imaginary Union of the Churches of *Naples*, it would by far surpass in sumptuousness the same

ſame Union we might conceive of all the Churches of *Rome*. Yet muſt we not conclude from hence, that therefore the *Neapolitans* are the better Men; God having made it appear two or three years ago, that he cares little for theſe Material Temples, by permitting the moſt part of all thoſe fair and ſumptuous Churches, to be overthrown by a dreadful Earthquake.

It would be much better in my Opinion, to take away all the ſuperfluous Ornaments of Churches, and to turn them into a Stock, for the Entertainment of the Poor of the Pariſh, who are the Temples of the Holy Ghoſt, than to ſtudy Night and Day, to embeliſh Pillars and Dead-Walls. This without doubt would be much more pleaſing to God, than all the fair and ſtately Fabricks that could be built. It is ſufficient, that the Places where we Meet to worſhip God, be decently Adorn'd, without any thing of ſuperfluous Coſtlineſs, and convenient for the Faithful that Aſſemble there; but it is the holding forth of a falſe Notion of Religion, to go about to perſuade Chriſtians, as the Popiſh-Prieſts endeavour to do, *That the more luſtrous and dazelling their Churches are with Gold, Silver, and Precious Stones; the more abundantly the Holy Ghoſt pours forth of his Graces and Bleſſings on them.* One of the faireſt and moſt ſumptuous Churches of *Naples*, was that of the *Jeſuits*, ſave only that the Length of

it was not answerable to the Breadth of it; and yet all Rich and Beautiful as it was, we see the late Earthquake took no pity of it, but in a manner totally overthrew it. This probably will give an occasion to the Fathers, to build another more proportionable, and probably also more Rich and more Magnificent.

All manner of Monks and Religious live generally very richly and plentifully at *Naples*, and all of them have many Monasteries and Convents there of their own Order; but none of them all are more Rich and Powerful, than the *Jesuits*; they are they that have all the Nobility at command, who do nothing without them: 'Tis by their means Men get into Places and Offices: There are no Matches made, which they have not a hand in; yea, they stoop so low, as to take care of furnishing them with Men and Maid-Servants. And indeed there is more Policy in this last Point, than one would imagine. We must not be so weak to think their Charity puts them upon these kind of Services, but rather their own Interest; for by this means they have constant Intelligence of whatsoever passeth in all Families, and are sure of a Party, who will dispose all things in favour of them, upon occasion. But if the Persons thus placed, should chance in the least to disoblige them, as they have found the means of getting them in, so they will soon find

find a way to turn them out again: Which makes, That these Servants, for the most part, had rather betray their own Masters, than to hazard the displeasure of the *Jesuits*; as being assured, That if their Masters, at the worst, should come to discover their Falsenes, that the *Jesuits* will either make their Peace, or do their endeavour to seek out for them another Condition, that may be more for their Advantage. But if they should chance to offend the *Jesuits*, they had as good go out of the World. All the *Jesuits* of *Italy*, for some Years since, have followed the Model the Fathers of *Naples* have given them, to place Servants and Maids; and generally all those that have a mind to enter upon any Service whatsoever. Insomuch, that People go and Address themselves to the *Jesuits* there, as here in *London* they go to the Offices of Intelligence, with this distinction only, That instead of giving a piece of Mony, they oblige themselves, to be their Slaves for ever.

But notwithstanding all this great Access the *Jesuits* have every where, and that they are so Rich and Potent; yet it may be also with Truth affirmed, that they are at this day generally hated of all the World. The Princes and Grandees have no further esteem for them, but as they fear to hazard the ruining of their Affairs, should they once offer to disoblige them; but at the bottom,

and in truth, they love them not. The Common People also are very weary of seeing themselves reduced to Slavery, under the insolent Domination of the *Jesuits*, who Command them in the most Imperious and Servile manner that can be: And generally all sorts of Priests, Monks, and Religious, hate them mortally, as being their greatest Enemies; and a sort of People, that carry it towards them with Loftiness and Disdain, who have already deprived them of a great part of their Temporal Revenues, and who probably will find themselves strong enough one day, to invade all the rest. Some very Intelligent Persons have Cast the Account, that they have already usurped near one half of the Goods belonging to the Order of S. *Bennet*. They make Kings and Princes to grant them whatsoever they please, and they are continually begging some Abbies or Priories of S. *Bennet*, either to make Colleges of them, or to unite them to their Profest Houses. What is more, they make themselves Masters of, and invade them with the extreamest Insolence.

I had a Letter shewn me once, which the Father Rector of the College of the *Jesuits* of *Clermont* of *Paris*, writ to the Father Prior of the Abby of S. *Benignus* of *Dijon*, upon account of the Priory of *Laris*, which did belong to those Fathers, who are *Benedictins*,

dictins, and which the *Jeſuits* had a mind to get for themſelves; which runs thus:

My Reverend Father,

WE have thought good to Unite the Priory of Laris, *which depends on your Abby, to our College of* Clermont, *to augment the Revenues thereof: And foraſmuch as the Conſent of your Community is neceſſary for this, we doubt not but you will ſhew all readineſs in giving the ſame. You know that Father* de la Chaiſſe *concerns himſelf in this Matter, and the Power he hath at Court, ought to affright you, from incurring his Indignation by your Refuſal; ſo that we hope, that all things on your ſide will correſpond with our Wiſhes.*

My Reverend Father,

Your, &c.

The *Benedictins* of this Abby having called a Chapter, conſulted what was beſt to be done; but were ſo terrified with this Threatning Letter of the *Jeſuits*, that they baſely and cowardly conſented, that that great Priory ſhould be diſmembred from their Abby, and Incorporated with the College of *Clermont*, as it is at preſent.

The *Jeſuits* are like to Drones, who enter upon the Labours of others, and eat the Bees Hony: They are the laſt come into the

Church of *Rome*, and yet they are the first in Power, in numbers of Houses, and in Riches. The great number of Colleges they have, surpasseth all belief.

And now I am speaking of their Colleges, it brings to my mind a very ingenious Epigram which one of their Scholars made at *Dola* in *Burgundy*, upon occasion of their taking Possession of a College which they have there, and is called *l'Arc*, or *the Bow*. The *Jesuit*, who was the Rhetorick Regent, told his Scholars, That they knew very well that the Famous College of *la Flesche*, in *Flanders*, belonged to the Fathers of the Society; and that now, by a wonderful and Divine Providence, the Magistrate of *Dola* had bestowed upon them the *Piazza* and fair Buildings of *l'Arc*; wherefore his Will was, That they should endeavour every one of them, to make an Epigram upon this so happy an Encounter, proposing a Reward to him that should best acquit himself of the Task. They accordingly, all of them, set their Wits upon the Rack to produce something more than ordinary upon so rare a Subject. Some flatter'd them, That with this their *Bow* and *Arrow* (for this is the English of *l'Arc & la Flesche*) they would sooner or later subjugate the World: Others applying it to their Doctrin, said, That the *Bow* by its strength represented the Solidity of it, and the piercing Point of the *Arrow*, the Subtilty thereof:

thereof: Others, that were greater Liars than the reſt, or it may be alſo to Laugh at them in their Sleeves, ſaid, That the Piety and Vertue of the *Jeſuits* lifted them up to Heaven, as the *Bow* doth the *Arrow*. But the moſt happy and lucky Wit of all was his, who made this moſt excellent pat Diſtick:

Arcum Dola *dedit Patribus, dedit Alma Sagittam*
Gallia; *quis Funem quem meruere, dabit?*

Fair France *the Arrow*, Dola *gave the Bow*;
Who ſhall the String, ſo well deſerv'd, beſtow?

It's without Controverſie, that the Scholar who made this, had beſt deſerved the promiſed Recompence; but inſtead thereof he was ſhamefully expell'd the College. For my part, I wiſh neither Halter nor Death to theſe Fathers, only I could wiſh, from a Spirit of Chriſtian Charity, that they would once ſeriouſly think of changing their Evil Ways, and that they would not drag along with them, as they do, ſo many Thouſands down the way of Perdition. Or at leaſt, I could heartily wiſh, they would give over the Profaning the Holy Name of JESUS, by appropriating it to themſelves. Of all the Popes that the Church of *Rome* has had, there is not one to be found, that ever durſt take to himſelf the Name of S. *Peter*, out of the

respect they had to that Apostle; and yet these Wretches have had the Effrontery, to take to themselves that of our Adorable Saviour, insomuch that I cannot name the Name of JESUS, but these Wretches immediately come to my mind. Yea, they are the cause, why many People whom they give occasion to Curse them, pronounce that Holy Name most Irreverently, mingling it with the wicked Words and Revilings they bestow upon.

I don't pretend to any thing of a Prophet; yet durst I almost venture to Prognosticate thus much, That like as this Order of the *Jesuits*, hath in a very short time raised it self to a prodigious Greatness, so it won't be long, before it take a Fall equal to its Elevation. Its own weight shall sink it, *Mole ruet sua*, and its Ruin shall drag the Dissolution of the Church of *Rome* along with it. For then Peoples Eyes will be opened, to see how shamefully they have been abused and gull'd by a Company of Men, who pretending to be the Pillars of the Church, and professing the outside of Vertue, rejected the Substance thereof. God grant that Atheism may not thrive by the approaching Wreck of that Church; but that all at that time may terminate in a holy Reformation, whereof the Church of *England* hath already given so perfect a Model.

The

The Jeſuits are they who have the faireſt and richeſt Churches not only at *Naples*, but alſo throughout almoſt all the other parts of *Italy*; and they are alſo the beſt Men of the World, according to the Senſe I have already explained. After having taken a view of their Colleges and Churches in this Noble City, I had a favourable occaſion offered me, of ſeeing the Relicks of S. *Januarius*, which are kept in the Cathedral, and where the *Roman* Catholicks boaſt of having a perpetual Miracle: For they ſhew you a Vial full of Blood, averring it to be that of S. *January*, which as ſoon as it is brought near to his Body, turns to Liquor. The Reverend Doctor *Burnet*, now Biſhop of *Salisbury*, has, in his Letters, given us his Opinion concerning this Relick, which is very probable. As for my part, tho' I was a Prieſt of the Church of *Rome*, yet they did not ſo far Honour me, as to let me handle the Vial, that contains the Blood, notwithſtanding my earneſtneſs to obtain that favour. This indeed made me ſomewhat Suſpicious of the Relick; for if a Prieſt hath the Power and Authority of handling the Body of Jeſus Chriſt in the Euchariſt after Conſecration, he may very well, I ſhould think, be allow'd to touch all other ſorts of Relicks, which are ſo far inferiour to that. I imagined therefore, and not without reaſon, that there might be ſome Concavities in the Glaſs, which contain'd a reddiſh Liquor,

quor, which the Priests, who knew the Trick of it, could when ever they pleas'd, cause to be diffused over the middle of the Glass. They declare to all Persons that come to see this Relick, that a Heretick was once Converted at the sight of this Miracle; so that here is now a Second Miracle produced, to confirm and prove the first.

I saw since at *Milan*, a Minister of *Geneva*, who was turned Papist at *Turin*, and after that he had Travelled over all *Italy*, and amongst the rest had seen the Relick of S. *January*; I asked him, What he thought of it? He desired me in the Name of God, not to speak to him about it, for fear it should raise those thoughts in him, that might encline him to turn Heretick again: For he told me, that when the Priests were about to shew it him, they fell into the greatest Confusion imaginable, because the Spring of the Machin, would not Play; but at last they shak'd the Bottle so long, till they made a shift to shew him something, that was Reddish and Liquid. He added that another Minister, who had abjur'd with him at *Turin*, and who was there at the same time present with him, protested to him, at their coming out of the Church, that for his part he had seen enough, and was resolv'd to return to *Geneva*. So that we see here a Saint that is an Ambo-dexter, and Works Miracles both ways, by making Protestants,

teſtants, turn Papiſts, and the Papiſts, Proteſtants. The ſame Gentleman proteſted to me, that if he had no other Reaſons to believe the *Roman* Catholick Religion, that Miracle would never have had the Efficacy, to perſuade him of the Truth of it, as they pretended it had done others.

I had alſo another Queſtion to ask of this New-Papiſt, which was, *How the Hereticks liv'd at Geneva?* Becauſe being a New-Convert, and having been a Miniſter there, I hoped he would diſcover ſomething Extraordinary concerning their Practices. He told me, that he could not tell me of any Superſtitious Practice that they had, nor of any Fraud or wicked Action, that they Committed, to Engage the People to their Party; and that almoſt all their publick Acts of Religion, conſiſted in theſe four things; the Reading of the Holy Scripture, the Singing of Pſalms, Preaching, and Celebrating the Lord's Supper. I prayed him alſo to tell me ſincerely, *Whether what I had heard reported of them, from my firſt Youth, were true or no?* viz. *that they have the Figure of a Devil in their Churches? and that as ſoon as the Sermon is Ended, all the* Hugonots *went and Proſtrated themſelves before it, and Worſhip'd it?* (This is that Story the *Jeſuits* ſo often tell to their Scolars, in their Schools, to inſpire them with Horror againſt the Hereticks;) His Anſwer was, that it was a very great Lie, and

and that the *Hugonots* had so great an Aversion for all sorts of Images in their Churches, that they never suffer'd any to be there; neither of God, nor of the Angels, nor of the Saints, nor of the Devil. So that it seems he could tell me nothing, that might give me any Disesteem for the Protestants; but on the contrary, he very much Diminished the false Idea, they had given me of them. He only declared, that the sole Reason that had inclin'd him to leave them was, because he believed their Doctrin not to be Sound, and that they put a false Interpretation on the Scriptures. In a word, he did not believe, said he, that their Divinity was good. But indeed he could not say less, to make Men believe he was a Papist.

I have since made this Reflection, that it is some kind of Proof of the true Religion, when those who leave it, have nothing to object against the Manners or Practices of those who profess it. I defie a Protestant that leaves the Church of *England*, to turn Papist, to Ridicule or Disapprove the least Ceremony that is practised in the same; for should he do this, he must either Scoff at the Preaching of the Word, or the Common Prayers, or the singing of Psalms, or at the Communion, and this is that they cannot do, because these are Acts of Religion, which are practised in the said Church, with an Exemplary Devotion, and without any Superstition at all.

But

But the Caſe is not the ſame, with thoſe who Abandon the Church of *Rome*; for they can tell you a thouſand things that are in Vogue there, the bare Relation of which, without any the leaſt change or exaggeration, cannot but excite the Diſeſteem or Indignation of honeſt and good Men.

But to return again to *Naples*; after having Viſited the Churches and Relicks, I had the Curioſity one Evening, to go and take a Walk before the Haven, where three of the Pope's Gallies were Arriv'd that day, and I entred into all three of them, to ſee how the poor Gally-Slaves were treated there. I muſt acknowledge that my Heart was not Stanch enough to reſiſt the Motions of Compaſſion at ſo pitiful a Spectacle. The Inhumane Cruelty of the Maſters that beat them, ſurpaſſeth any thing I can tell you of it. I could not conceive how Chriſtians, could have the Heart, to handle with ſo much Rigour, thoſe who were their Brethren in Chriſt. 'True it is, I repreſented to my ſelf, that all theſe were miſerable Wretches, that had been Condemned for their Crimes, and that Crimes were to be Puniſhed.

As I was entertaining my ſelf with theſe ſad Thoughts, I caſt my Eyes upon Three of them, who ſeemed to me to be New-Comers, and who were all faſtned to the ſame Bench. One of theſe Three hid his Face with his Hands, and another of them Beck-

Beckned me to come to him. As ſoon as I was come near, he asked me, Whether I did not know him? I could not of a ſudden call him to mind, becauſe they had cut his Hair; and beſides, his Gally-Slaves Habit had much diſguis'd him: But having Ey'd him with more attention, I knew him to be a Perſon, who had been the Steward of a Cardinal at *Rome*. He told me, *That the two others, who were of each ſide of him, were Monks, who had left their Monaſteries, and had lived ſometime at* Rome *Incognito, under a Secular Garb.* The Steward told me, *He had been Accuſed, of having wiſh'd for the Death of his Maſter; and the Cardinal ſometime after having found himſelf a little Indiſpoſed, he firmly believ'd, That his Steward had Poyſon'd him.* They aſſured me, all Three of them, That they had been diſcovered, or rather betray'd by means of their Confeſſion.

No Body at *Rome* knew, that theſe Two unhappy Wretches were Monks; only the Humor took one of them, to go to diſcover himſelf in Confeſſion, and to make mention alſo of his Companion; and the very next Day they were both of them ſeized and ſent to the Gallies, withou telling them why, or for what. As for the Steward, he told me, *It was but a few Days ſince, that he had Confeſſed the ſecret Hatred he had againſt his Maſter; and his Confeſſor, who was always very Welcom at the Cardinal's Houſe, had Informed him*

him thereof; which made him interpret a ſmall Fit of the Colick, he had ſoon after, to be an effect of the Poyſon his Steward had given him; and that upon this Cruel and Ill-grounded-Suſpicion, he ſent him, whom he ſuppoſed to be the Author of it, to the Gallies. They all Three of them wiſh'd earneſtly, That the Gally in which they were, might be ſhatter'd to pieces againſt ſome Rock or other, or ſink-down to rights in the Sea, foraſmuch as Death would prove much more acceptable to them, than the Slavery to which they were reduc'd: But they proteſted, That if by any other more happy Accident they ever came to be ſet at Liberty, they would never hear of Confeſſing any more, nor of a pretended Secret, which was never kept, and for which they now paid ſo dearly.

This had led us to a Point which is of a very large extent, and wherein the Papiſts make one of the chief Parts of their Religion to conſiſt, *viz.* the *Confeſſion of Sins.* Of all the Practices that in proceſs of time have been introduc'd into the Church of *Rome*, there is none at which I am more aſtoniſhed, than at this, and wherein the Artifice of the Monks and Prieſts hath been more ſubtilly employ'd. There is nothing more pleaſing to the World, than to know the moſt ſecret Thoughts, and the very bottom of Mens Hearts; but on the other hand, neither is there any thing which Men are more

more loath to impart to others, becauſe of the Ill uſe may be made of it. The Angels take an unutterable pleaſure mutually to communicate their Thoughts, and reciprocally to receive this knowledge from each other; foraſmuch as being confirmed in Grace, they cannot hurt one another. But the Nature of Man, ſince the miſerable Fall of *Adam*, is ſo extreamly corrupted, and his inclination to Evil is ſo great, that a man that ſhould ſpeak all he thinks, and all that he does, would expoſe himſelf to a thouſand Dangers: Which is the Reaſon why Secrecy, which in the ſtate of Innocency would have prov'd very uſeleſs, is at this time, in this ſtate of Corruption, become a neceſſary Vertue; as being a main ground of his ſecurity and ſafety.

But let us ſuppoſe, that a Perſon had the power to penetrate into the Thoughts and Hearts of others, how great an Advantage might he draw thence, to further his own Affairs? For if this Perſon were of an Ambitious Humor, it would be enough for him, by his knowledge of other Mens Thoughts, to Addreſs himſelf to ſuch Men, as he knew might be eaſily gain'd to endeavour his Elevation. If he was Covetous, he would only Converſe with thoſe whom he knew to be of a Liberal Heart, and whom he might eaſily perſuade to gratifie him. If he were addicted to ſenſual and infamous Pleaſures, he

he might, without ever fearing a Repulſe, confidently apply himſelf to thoſe who had the moſt Luſtful Inclinations. A Revengful Perſon needed only to betake himſelf to thoſe who were of a Bloody and Inhuman Temper, to make them the Executors of his Revenge. A General of an Army would not ſtand in need of Spies; but knowing all the Deſigns of his Enemy, he would be thereby Inſtructed how to order his own Actions and Conduct; he might always be ſure of his Blow, and could never be taken at a Surprize. Beſides, what a pleaſure and diverſion it would be to him, to tickle his Fancy with a thouſand Maggots and fooliſh Thoughts, which continually flutter in the Heads of moſt Men, and which would be no leſs divertizing, than the moſt merry Comedies and ridiculous Farces.

In a word, having conſidered all, we may well aſſert, That nothing would either be more pleaſant or profitable, than this intimate Knowledge of the Thoughts of Mens Hearts. And this is the very thing the Prieſts and Monks of the Church of *Rome*, have in ſome ſort procur'd to themſelves by means of their *Auricular Confeſſion*, as they are pleas'd to call it. To bring about this Advantagious Deſign, they make uſe of the 23th Verſe of the XXth Chapter of S. *John*; *Whoſoever Sins ye remit, they are remitted unto them; and whoſoever Sins ye retain, they are retained:* And

of Verse 16th of the Fifth Chapter of the Epistle of S. *James*; *Confess your Faults one to another*: The former of which Texts they Interpret concerning the Power, they pretend to have been given them, to pardon Sins; and the other, of that Auricular Confession, which they pretend must be made to the Priests. At the first, they Confessed their Sins only in General; or if they specified any, they were such as had been Publick, and had given Scandal to others; but, by little and little, they have obliged Persons to Confess their most Secret Sins, and that with all the most particular Circumstances thereto belonging. Nay, besides all this, they will have Persons Confess to them, all their Evil Inclinations; that is to say, they will know where the Strength or Weakness of a Person lies, before he shall get out of their Hands.

The first Question they make to you at Confession is, Who you are? Your Quality, Condition, and Way of Living? Afterwards, they ask, What you have done; the Place where you committed the Sin; the Means and Instruments you have made use of, to put it in execution; the End you had in doing it; the Manner of your Committing it; at what Time, and with whom you have Sinned; and how often you have Committed the same Sin? In a word, a dextrous Confessor knows so well how to search and sift his Penitent, that nothing shall escape his Scrutiny.

I ſhould certainly make the Papiſts Bluſh, ſhould I begin to relate here the Confeſſion of their Whores, and what Queſtions the Prieſts put to them; but I bleſs God, I have not Impudence enough to undertake it; and I ſhould be very loath, to blot the Paper with what the Prieſts and Monks of the Church of *Rome*, make no Bones to mingle with their Sacrament of *Penance*. I ſhall only tell you, That the avidity and eagerneſs wherewith the Prieſts ſhew themſelves carried, to the Confeſſing of thoſe that are of the Female Sex, make it very apparent, how much Pleaſure they take in putting Queſtions to them, and Hearing of their Anſwers. They will diſpatch a Man's Confeſſion in leſs than Half an Hours time; but if they have got a Handſom-Woman to Task, they will keep her in a Confeſſional-Chat two or three Hours together.

I ſhall never forget a Stratagem, ſome *Jeſuits* Scholars made uſe of, to Tole their Father Confeſſor to the Confeſſing-Chair. The *Jeſuits* oblige their Scholars, to Confeſs themſelves every Holy-day or Feſtival in the Year, and that under the Penalty of being Whipt, in caſe of Neglect; ſo that they perform this Duty rather out of Fear of Puniſhment, than from any Spirit of Penitence and Devotion. In the mean time the Confeſſors, who are appointed to take their Confeſſions, are not at all earneſt to diſcharge that

Function; but let their Penitents lie often four or five Hours on their Knees in the Church, before ever they come at them. The Scholars had agreed to Play a Match at Tennice, as ſoon as they ſhould be diſmiſt from Confeſſion, but did not know by what means to get themſelves diſpatch'd. The Fathers Confeſſors were all Playing at Bowls in their Garden, and as often as any of the Scholars came to ask for them, they were ſent away with this Anſwer, That *the Fathers were engaged in Meditation.* At laſt, as they were pumping for ſomething that might relieve them, they call'd to mind, that a pretty young Woman, called *Aliſon*, ſpent almoſt every Day three or four Hours in the Confeſſional with the Father Rector; whereupon they deputed one of their Company, to go and tell him, *That Madam* Aliſon *waited for him at the Confeſſional.* The Father immediately left his Game at Bowls, and ran all in a Sweat to his Confeſſional; where he found none but this Troop of young Scholars, whom he did not much care to Confeſs. Wherefore to rid himſelf of them, he diſpatch'd them a Great Benediction, telling them, *That he knew already what they had to ſay, and that they had nothing but ſome Scholars Sins to Confeſs to him, which did not once deſerve a Formal Abſolution*; and ſo ſent them away very well ſatisfied with his quick Riddance. However, conſidering with how much Expedition he had diſmiſt them, they

ſaid

ſaid to one another; *Well, certainly we have great Reaſon to Bleſs God, that we have not ſo many Sins to Confeſs, as Madam* Aliſon *has; for otherwiſe he would not have made an end of Confeſſing us all, till to Morrow Morning.*

'Tis in theſe Confeſſionals, that the Prieſts and Monks do Court their Miſtreſſes. I once chanc'd to find in one of the Sides of a Confeſſional, an Amorous Letter, which an *Italian* Monk had writ to his Lady. An Old Woman, who was come on purpoſe to Confeſſion, to receive the ſaid Letter, had by Miſchance dropt it, as ſhe came out of the Confeſſional. The Letter was full of Wit: He told her, *That the greateſt Sin ſhe ever had committed in her Life-time was, that ſhe had not been ſo good as her Word in coming to Confeſſion that Week: If this Neglect did proceed from the difficulty ſhe found to Love him, he had a Penance ready Cut out for her; which was to Command her to Love him better.* I don't remember the reſt of the Letter; only thus much I can tell you, that it was ſtuft with nothing but Flouriſhes and Love, and there was no Name ſubſcrib'd to it.

Thoſe who have a quick Ear, and draw near to theſe Confeſſionals, do often hear pretty Stories. There ſometimes happen great Tumults in the Convents, and amongſt the Prieſts, upon the account of young Women Penitents: For if any of them do chance to

change their Confessor, this Alteration causeth great Jealousies, which many times are not extinguish'd, but by Poyson, or with the Blood of one of the Competitors; for they presently interpret it, as if the other Confessor, had by his Artifices allured, and (as it were) debauched his Penitent.

A Father *Jesuit*, very Famous for his Sermons at *Mentz* in *Germany*, desired me to make his Peace with a Gentlewoman of Quality, who, for some time, had left off coming to Confession to him. The Lady told me, *That she was astonished, to hear the Father talk of making his Peace with her; that for her part, she had never had any the least Quarrel with him; and that the only Reason, why she had not Confest to him of late was, because it was more for her Convenience to go to the* Carmelites, *as being nearer to her House.* When I return'd this Answer to the *Jesuit*, his Colour chang'd of a sudden, and he appear'd to be in a strange agitation of Spirit. In a word, a Fever seiz'd him the same Night, and the Charitable Lady, for fear of giving any occasion to his Death, sent him word, *That she would come and Confess to him for time to come.*

The greatest Secret they have to allure Ladies to Confession is, to be very Complaisant to them, to sooth them with a company of sweet Words, to testifie their loving of them Tenderly, and from the Bottom of their Hearts. Sometimes they find it very troublesom

bleſom at firſt, to make them Confeſs as they ought, that is, Clearly and Plainly without any mincing of the Matter, and with all the Circumſtances of ſome ſhameful Sins, and eſpecially thoſe of the Fleſh. They are fain to take a great Compaſs, to bring them to the Point, they would have them at; but by little and little, and a great deal of Pains-taking, they at laſt weather the Point, and make them Impudent enough. Then it is they aſſure them, that they are Arriv'd at that Simplicity, Purity, and Faithfulneſs, which are of ſuch abſolute Neceſſity, for the well Diſcharging of the Duty of Confeſſion. Hence it is that thoſe Women who moſtly frequent the Confeſſionals, and who are Arriv'd to that degree of Perfection, I juſt now mentioned, that is, to be leſs ſhamefac'd than the reſt, become alſo the moſt bold and ſhameleſs in all Companies. They are got paſt Bluſhing at any thing, and with a great deal of Freedom, make uſe of thoſe Terms their Confeſſors have taught them at their Confeſſions. I upon a time expreſt my ſelf not over well ſatisfied with the Diſcourſe, which ſome Devout or Bigotted Young Woman, had in the Preſence of two Young Counts of the Empire, whoſe Governour I was. I took the liberty to tell them, that it did not become them; but they with a terrible Impudence, which yet was accompanied with ſome little Smartneſs of Wit, anſwered me,

that they did not believe that they had ſpoken ſo unhandſomly, but that they were ready to repeat the ſame Words in Confeſſion. Indeed they have made it a School of Impudence and Laſcivious Diſcourſe, where thoſe that ſpeak Broadeſt, and call a Spade, a Spade, receive the greateſt Praiſes. They are not afraid to tell them; Courage Madam, the more clearly, and in the more proper Terms you do expreſs your Self, by ſo much the more will you ſhew your Sincerity to God, who hears you, and the better I ſhall like you. To Facilitate this the more, they have theſe Words writ on their Confeſſionals with great Letters, *GOD HEARS THEE.* It is a thing that will Surprize a Man to ſee young Girls amongſt the Papiſts, that know thoſe things which they ought, by right, to be ignorant of all their Life time, and all this by means of Confeſſion.

It is a matter of great Advantage to be the Confeſſor of Ladies, and the more one can get of them, the more Charitable Nurſes one may be aſſur'd of, who will never ſuffer a Man to want any thing, they can furniſh him with. They from time to time ſend Preſents to their Confeſſors, which do make them full amends for all their Pains, they have taken in hearing their Confeſſions. Moreover the Confeſſions are very gainful to the Prieſts, by reaſon of the Pecuniary Penances they impoſe upon them, for their Sins. There is always

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a Trunk or Box at the lower end of their Churches, whereof they are the Turn-Keys, and according as they know the Perſon to be Stocked with Riches, they command him for his Penance to go and put ſuch a Sum into the Trunk. We gather'd once five hundred Crowns on one of the *Eaſter* Holy-days, in a Pariſh at *Venice*, and the next day we divided the Mony amongſt Eight of us, who had been the Confeſſors. The Cuſtom amongſt them is, when any Covetous Man comes to Confeſſion, to repreſent to him his Sin, in the blackeſt Colours they can Poſſible; and afterwards to give him good Words, to Sweeten him, and incline him to Liberality; if thereupon he Teſtifie great Sorrow for his Sin, they never give him Abſolution, till he have given ſome Sound Marks of his Repentance, by dropping a very plentiful Alms into the Trunk: And if he ſhew any hardneſs of Heart, yet they Abſolve him nevertheleſs, for fear of Diſtaſting him altogether with Confeſſion; becauſe they are in hopes to find him another time in a better Humour, and better diſpos'd for Repentance. When Thieves and Robbers, Uſurers, and thoſe that uſe falſe Weights and Meaſures, come to Confeſſion, they oblige them, as they ought, to make Reſtitution, as far as it lies in their Power ſo to do. They enjoyn thoſe who are not able to make a Perſonal Reſtitution, that is, to the Perſons they have

Defraud-

Defrauded, either becauſe they are Dead, or becauſe they do not know where they are; theſe I ſay they enjoyn to make Reſtitution to the Church, that is, to put an Equivalent Sum into the Trunk. As for Perſonal Reſtitutions, they are commonly perform'd by the Hand of the Confeſſor, to the End that the Penitent, who muſt be Concealed, may not come into any Danger, as he would, ſhould he do it himſelf, of falling into the Hands of Juſtice. And in this caſe there always comes a conſiderable part of the Sum to the Churches ſhare, which he that was Robb'd can never recover.

A *Neapolitan* Knight was Robb'd of two Thouſand Crowns in Coin, at the time of a *Jubilee*, granted by Pope *Innocent* the XIth. He who had committed the Robbery, went and Confeſt himſelf to the *Jeſuits*, and put all the Mony into the Hands of the Father Rector, who had heard his Confeſſion, to reſtore it to the Gentleman to whom it did belong. The *Jeſuits* put Five hundred Crowns of it into their Trunk, and carried the reſt to the Knight, but he refus'd to take the One Thouſand Five hundred Crowns, and would have the whole Sum reſtor'd to him. The *Jeſuits* after ſome Endeavours to perſuade him to receive his Mony, declar'd to him, that in caſe he would not take it before twice Twenty Four hours came about, they would caſt the reſt into the Trunk alſo, and

and that he ſhould not have one Peny of it. And they were as good as their words. But the Knight repenting himſelf ſome days after, came and told them, that ſince it could be no otherwiſe, he would content himſelf with the One Thouſand Five hundred Crowns of his Mony. But the *Jeſuits* flowted at him, telling him, That he was come too-late, and there was no Remedy, becauſe the Church was in actual Poſſeſſion of the Mony; thus it was impoſſible for the Gentleman to recover any part of it. This word *of the Church*, which they make uſe of, when they ſay, the Mony is given to the Church, the Church is in Poſſeſſion of it, *&c.* is only a fine word to deceive the Simple: For the Church in the Senſe, they take it, is a thing in the Air, and indeed they are the Prieſts and Monks only that poſſeſs the Mony, and make uſe of it for themſelves.

Some believe that Confeſſion, as it is practiſed in the Church of *Rome*, is a very proper means to remedy many Diſorders, and to prevent a great many Sins, which if that were Abrogated, many would make more bold with: For, ſay they, many are reſtrain'd from committing a bad Action, from the ſhame they have to Confeſs it afterwards The Papiſts will tell you, that the Proteſtants reject this Sacrament, becauſe they love Libertiniſm, and hate all manner of reſtraint, and any thing that may ſerve to hum-

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ble them. As for my part, who have tried both States, without flattering the Party I have chosen, I do profess, That I have observ'd more of Honesty, of Conscience, and of Vertue, in the External part of a Civil Life, amongst the Protestants, than ever I found amongst the Papists, with all their Confessions. As for that which is Internal, 'tis God alone that can judge of it: And I hope, that the Fear of God, and of his Judgments, does bring forth far more Noble Effects in their Hearts, than a Human Shamefac'dness doth produce in those who follow the Communion of *Rome*. Besides, I conceive that Auricular Confession may be rather prejudicial, than any way advantagious to a Christian Life, which I prove thus: Bad Company and Vain Conversation are prohibited, because they are commonly known to corrupt good Manners:

Corrumpunt bonos mores Colloquia prava.

Now we may truly say, That the Priests and the Monks of the Church of *Rome*, are every day, whilst they are in their Confessionals, in very lewd Company, as where they hear nothing but Blasphemies, lewd Practices, Villanies, Treasons, Robberies, Murthers, Revenge; In a word, whatsoever is superlatively Wicked and Infamous. They in some sort familiarize themselves with such abominable Filthiness, by the continual hearing of them, and the reiterated

iterated Examples thereof, which they have almoſt continually before them, makes the Confeſſors accuſtom themſelves by degrees with them, and to have leſs horrour for them, and commit them with leſs reluctancy. The Clergy being thus corrupted by the Seculars, do as it were in Revenge influence a double Corruption upon the Seculars, and by the perpetual circulation of their ſecret Communications, or Confeſſions, they miſerably infect and ſpoil one another. We may conclude then, that the Confeſſionals are rather worſe than Bad Company; and for the little good which ſometimes by chance they may be the cauſe of, they give occaſion to far greater Evils, which without them would never happen.

Moreover, we muſt add to this the dangerous and falſe Doctrin, that is Taught and Preached in the Church of *Rome*, with relation to this Subject; which is this, *That Attrition being joyn'd with Confeſſion, is ſufficient to Salvation, to thoſe who after Baptiſm are fallen into Mortal Sin.* This Attrition, according to them, is a Sorrow for having offended God, only for fear of the Eternal Puniſhments of Hell, which are due to Sinners, without which they would never have had any Sorrow for having offended him. They ſuppoſe therefore, according to this Doctrin, that a Man who is altogether deſtitute of Charity, or the Love of God; and, what is more, who hath a formal

formal Hatred againſt him, as he conſiders him abſtractedly in the effects of his Juſtice, may nevertheleſs be ſaved, when he fears God only as an Avenging God; ſo he do but ſuperadd to this ſervile Fear, the Sacrament of Confeſſion. This is that which gives a wonderful preſumption to Sinners, and encourageth them to ſpend the chief part of their Lives in the ways of Iniquity: For there is no Man, be he never ſo profligately Wicked, who will not be ready to promiſe for himſelf, when he is at the Point of Death, he ſhall doubtleſs be ſeized with the fear of falling into the hands of the Living God, and yet have time enough to ſend for a Confeſſor, to whom he may declare his Sins: Which done, he is as ſure of going to Paradice, as the good Thief was on the Croſs.

This Doctrin was invented by the Prieſts of the Church of *Rome*, to exalt the force and virtue of Auricular Confeſſion, which is ſo pleaſing and profitable to them, tho' with the loſs of ſo many Souls, who periſh by this unhappy Perſuaſion. Probably, after having deceiv'd a great many others, they at laſt deceive themſelves alſo; for many of theſe Confeſſors Dye like Dogs, and make deſperate Ends, endeavouring to perſuade themſelves, that their Confeſſion, and their fear of falling into Hell will ſave them. I never found, that the Prieſts and Monks were ever very ready to go and confeſs themſelves: They love nothing

thing more, than to Confeſs others; and hate nothing worſe, than to Confeſs themſelves. A Noble *Venetian* told me, *That before the Publiſhing of a certain Order by the Patriarch, by which he enjoyn'd all Prieſts to Confeſs themſelves at leaſt once a Month, upon Penalty of Interdict from Maſs, and Suſpenſion from all Sacred Functions, there was ſcarcely a Prieſt to be ſeen at* Venice *that went to Confeſſion. One might ſee them often going directly from the Stews to the Altar, and to Confeſs others; but as for themſelves, they did not think it worth the pains.*

But at preſent they are obliged every Three Months, to bring their Atteſtations to the Patriarch in Writing, that they have Confeſt themſelves according to Order. The ſame Method is obſerv'd at *Milan*, and in ſeveral other parts of *Italy*. As for the Hearing of Confeſſions, and eſpecially thoſe of the Fair Sex, alas, the Caſe is altered with them, and they run to them very greedily! You'l ſee them Walking in their Churches about their Confeſſion-Chairs from Morning to Night, to watch for a Bird to be ſnar'd in their Net. *How happy am I,* (ſaid once a Curate to me of a great City in *Italy*) *I have no Family to put me to Charge, and I have much more Mony than I know what to do with: I have often moſt Raviſhing Concerts of Muſick in my Church, in which I take unutterable Pleaſure: When I have nothing elſe to do, I walk under the ſumptuous*

gilded

gilded Roofs of this Magnificent Temple, of which I make (as it were) my own House: I never want Company at my Confessional, where I meet with the satisfaction of hearing a Thousand different Stories and Adventures: God grant me the Grace only, that after having enjoy'd my Paradice in this World, I may afterwards go and possess it in the other.

This is what I had to declare to you, concerning the practice of Sacramental Confession amongst the Papists; I shall only add, that the Secrecy, which is as it were the Seal of it, is not so faithfully observ'd as they would fain have us believe it is: For many things are discover'd by these Confessors, and those poor Gally-Slaves, I but just now mention'd, and who 'tis likely to the very Hour do Groan under that Dreadful Task, are a sad, but certain instance of it. A Confessor that reveals a Confession, according to the Law in that case Provided, ought to be Burnt alive: But tho' many Confessions be every day reveal'd, yet don't we find so much as one only Confessor, that has this Sentence Executed upon him; forasmuch as it is in a manner impossible to Convict them thereof. A Priest is always believed upon his Oath, and if he can but resolve to Swear that he hath not revealed the Confession, there is no going any further; so that at present Fire and Fagot are only made use of against Sorcerers and Hereticks. I could here have related

lated to you many gallant Stories, as well as ſome very Tragical ones, which have been depoſited with me in Confeſſion, but I find no inclination to do it; not becauſe I fear the Papiſts Fire, but becauſe I am of the mind, that an honeſt Man, who hath charg'd himſelf with a Secret, is oblig'd in Honour to keep it, as far as poſſibly he may. Indeed this is the very Reaſon, why I have only entertain'd you here with ſome common things, which are known to all thoſe who will take the pains to be a little inquiſitive, and which I have obſerv'd out of Confeſſion, or which have been told me by Perſons of Credit, and who have put me under no Engagement to conceal them.

Some it may be will be deſirous to be inform'd, what kind of Penances the Confeſſors impoſe upon their Penitents in Confeſſion. According to the Doctrin of *Rome*, tho' God doth pardon Sins as to the Guilt, in Confeſſion, and tho' he remits to Penitents the External Puniſhment due to their Sins; yet nevertheleſs his Will is, that they ſuffer here for the ſame Sins ſome petty temporal Puniſhment; and this he has left to the Judgment and Diſpoſal of the Prieſts of the Church of *Rome*, who may do in it what they pleaſe themſelves. Conformably to this they order ſome to Faſt on certain days, to others to ſay a Set of Prayers, and to others to pay ſo much Mony, and to ſome other to receive

Diſcipline or Penance. There have been found ſome of the New Saints of the Popiſh Church, who out of Humility (ſo they expreſs themſelves,) have made their Confeſſors to give them Diſcipline; S. *Roſe*, S. *Thereſa*, and Sifter *Margaret* of the Holy Sacrament, were of this Number. The Confeſſors, to give them their due, are not wanting to give Credit to, and to extend theſe holy Practices of Humility, upon which they beſtow continual Elogies; yet in the mean time, we ſee that the generality of People are not much affected with theſe kind of Examples, and there are but ſome few of the Confeſſors whoſe Perſuaſions, as to this Point, prove Effectual.

The Penitentiaries or Confeſſors of the Churches of S. *Peter*, of S. *John* of *Lateran*, of *Loretto*, of S. *January* of *Naples*, of S. *Petronius* of *Boulogn*, and of many other Places of Devotion in *Italy*, have great white-Rods in their Hands, as they ſit in their Confeſſionals, wherewith they ſtrike not only thoſe that come to be Confeſſed, but alſo all ſorts of Perſons, be they Men or Women, that preſent themſelves before them to receive their Bleſſing, giving them ſmall Stroaks upon their Head, their Shoulders, and their Ears; which done, the Perſons ſo Struck, make a very low Bow to them by way of Thanks for that Favour. An *Armenian* once demanded of me, *What was the meaning of this Practice?*

I told him that it was a Practice of Humility, by which the *Roman* Catholicks expreſt their readineſs to receive all the Chaſtiſements, which the Church thought good to inflict upon them; to which he Anſwered, Smiling; *Do you believe* (ſaid he) *that if theſe Black Men who Beat them,* (he meant by that Expreſſion the Jeſuits, who are the Confeſſors of S. *Peter*, and who are dreſt in Black) *ſhould make good Sound Stroaks upon them, that the People would expreſs as much Earneſtneſs to be favoured with them, as now they do?* I was not able to anſwer him as to that Point: But this I know, that upon a time a Proteſtant of *Geneva* received ſuch Stroaks from them, that inſtead of Complimenting them for the Favour, he run away from them as faſt as ever he could. This Proteſtant, it ſeems, who was not Inur'd to the Ceremonies of the Church of *Rome*, had the Curioſity to enter the Church of S. *Peter*, at the time that Maſs was Saying, and was either ſo Neglectful or Ignorant, as not to fall down on his Knees when they Sounded the Bell at the Elevation of the Hoſt: Moreover, his Curioſity led him to draw near to a Statue of S. *Peter*, which is on the Right ſide of the Church, near to the High Altar: This Statue is of Braſs, and Repreſents S. *Peter* ſitting in a Chair; He hath one of his Feet ſtretched outward, and the People out of Devotion, and to ſhew their Submiſſion to the Holy See, come

and kiſs his Toes, and put heir Heads under his Foot. The Proteſtant ſeeing them in theſe Poſtures, could not forbear Laughing; but one of the Jeſuits, who had his Confeſſional near that place, and who had obſerved him, came to him with his great Wand, and ſtruck him as hard as ever he could upon his Head and Shoulders: The Proteſtant betook himſelf to his Heels, without ſo much as ever looking behind him; the Jeſuit all the while purſuing and beating him till he was got out of Church. The great Noiſe this made, occaſion'd much Diſtraction to thoſe that were Hearing Maſs, and every one ſaid, it was a Heretick, whom the Jeſuit had had the Zeal to bang out of the Church. There was no Body that expreſt the leaſt Compaſſion for him; and the Jeſuit returned glorying in the Act he had performed, ſaying, *That tho' he had a good ſtrong Arm, yet he found that Hereticks Bones were ſtronger and harder.*

At another time I ſaw a Proteſtant Abus'd after the ſame manner in the Cathedral Church of *Strasbourg*, in *Germany*; which could not but be the more ſenſible to theſe Gentlemen, becauſe it was but a little before, that they had voluntarily ſubmitted themſelves to the Domination of *France*, and that they began already to uſe them like Slaves, having ſcarcely the free Exerciſe of their Religion allowed them, in thoſe few Churches, the Papiſts were pleas'd to leave them.

GOD

GOD grant that others may become Wiſe by their Example: This is one of my moſt ardent Deſires, wherewith I conclude theſe Obſervations, made upon occaſion of my Journy to *Naples*.

GOD of his Mercy afford this Grace to us all.

ERRATA.

Pag. 59. lin. 25. dele *of his in preſence*, and read *a like action of the Duke of* Mantua's *Jeſter, &c.*

BOOKS

BOOKS Printed for Robert Clavell; *Publiſh'd in* Michaelmaſs *Term*, 1691.

A Defence of Pluralities, or holding two Benefices with Cure of Souls, as now practiſed in the Church of *England*.

The State of the Proteſtants of *Ireland* under the Late King *James*'s Government; in which their Carriage towards him is Juſtified, and the abſolute Neceſſity of their endeavouring to be freed from his Government, and of ſubmitting to their preſent Majeſties, is demonſtrated. Licenſed by the Right Honourable the Earl of *Notingham*.

Obſervations on a Journy to *Naples*; where the Frauds, Cheats, and Ill-dealings of Romiſh Prieſts, Jeſuits and Monks are farther diſcovered: By the Author of a late Book, Entituled, *The Frauds of Romiſh Prieſts and Monks*, &c.

L. Annæi Flori Rerum Romanarum Epitome, cum Interpretatione & Notis in uſum Sereniſſimi *Delphini*, unà cum Indicibus copioſiſſimis oppidò neceſſariis.

Compen-

Compendium Græcum Novi Teſtamenti, continens ex 7959 verſiculis totius Novi Teſtamenti tantum verſiculos 1900 (non tamen integros) in quibus omnes univerſi Novi Teſt. voces, unà cum Verſione Latina inveniuntur. Auctore *Johanne Leuſden*: Editio quinta; in qua, non tantum Themata Græca & Voces derivatæ exprimuntur, ſed etiam Tempora Verborum adduntur. Tandem ne aliquid ubicunque deſideretur, in hac *Noviſſima Editione Londinenſi* cuilibet Voci aut Compoſitæ aut Derivatæ, Radix adjicitur propria, in Tyronum gratiam.

De Presbyteratu Diſſertatio Quadripartita, Presbyteratûs ſacri Origines, Naturam, Titulum, Officia & Ordines ab ipſis Mundi primordiis uſque ad Catholicæ Eccleſiæ conſummatam plantationem complectens, in quâ Hierarchiæ Epiſcopalis Jus Divinum & immutabile, ex Auctoritate Scripturarum Canonicè expoſitarum & Eccleſiaſticæ Traditionis ſuffragiis, brevitèr quidem ſed luculentèr aſſeritur. Authore *Samuele Hill*, Diœceſeôs *Bathonienſis* & *Wellenſis* Presbytero.

Some

Sometime ſince Publiſhed by R. Clavell.

FORMS of Private Devotion for Every Day in the Week, in a Method agreeable to the Liturgy; with Occaſional Prayers, and an Office for the Holy Communion, and for the Time of Sickneſs.

Roman Forgeries in the Councils, during the firſt Four Centuries, together with an Appendix concerning the Forgeries and Errors in the Annals of *Baronius*.

A Scholaſtical Hiſtory of the primitive and general Uſe of Liturgies in the Chriſtian Church; Together with an Anſwer to *David Clarkſon*'s late Diſcourſe concerning Liturgies.

The FRAUDS of Romiſh Monks and Prieſts, ſet forth in Eight LETTERS: Lately Written by a Gentleman, in his Journy into *Italy*; and Publiſh'd for the Benefit of the Publick. The Third Edition.

Political Arithmetick: By Sir *William Petty*.

FINIS.